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COMMUNICATIONS.

For the Western Recorder.

REASONS FOR CHRISTIAN ZEAL AND ACTIVITY.

MR. EDITOR—I know that many are afraid that Christians will be too zealous and active, especially in times and places of revival. However, I must beg leave to differ from them in this matter. That the best men are liable to some mistakes, I do not deny. This is equally true in the every day concerns of life. The lawyer, the physician, the merchant, the mechanic, and the husbandman, are all liable to mistakes. Shall we then adopt the conclusion that we will have no lawyers, doctors, merchants, farmers, and mechanics? Should this resolution be universally acted upon, the civilised population of the world would soon come to an end.

Just so in spiritual things. Let there be nothing done to promote revivals, and, in a few years, Jesus Christ would have no church, no kingdom, on the face of the earth.

Now, though the men of the several avocations I have mentioned make some mistakes, is it not better that they should keep at work incessantly, than that they should do nothing in their several callings? So, also, is it not better that ministers and private Christians should be very zealous and active, to promote revivals, though they may make some mistakes, than that they should do nothing in reference to this object, or that which is worse than nothing.

There is a farmer, for example, who makes some mistakes; yet, after all, he raises from a given quantity and quality of soil, annually, twice as much grain and other produce as any of his neighbours, in like circumstances. Now, would it not be foolish for those neighbours to be always looking at, and complaining of his mistakes; and in addition, call him a poor farmer? So, also, I have seen a minister of Jesus, who wins twice as many souls to Christ as any of his neighbours, and his church are very zealous, active, helpful. Is it not equal folly for his neighbours to be always finding fault with him, and pointing out his mistakes, while few, *if any*, are at the same time converted in their own congregations?

But is it right to be inactive at such a time as this? Satan was, probably, never more busy than now. Perhaps he does not, just now, roar so loudly as at some former times; this might be bad policy in him; but it is doubtful, to say the least, if he ever played the serpent more industriously, and more effectually, than now.

Besides, it is evident, that whatever may be said of others, he is far from keeping still. He not only "gets up" public meetings of his servants, to debate, and spout, and write, and publish against revivals, and revival men and measures, calling them "*hellish revivals*," &c. but he is collecting, combining, and drilling, some millions of troops, in the United States, under the various divisions of Atheists, Deists, Catholics, Unitarians, Universalists, Sabbath-breakers, worldlings, drunkards, and nothingarians. All this array is not for nothing. Besides, he has the press very extensively at his command; and it is evident, from the signs of the times, that he is preparing for a mighty onset, a hard struggle, a great battle. And shall Christians be inactive? Shall they not burn with love to God and man, with ardent zeal, with holy fire? Shall they not burn with holy enthusiasm for the honour of their King—for the kingdom of their God? And feeling this in their breasts, shall they not arm themselves with spiritual weapons to the holy war? Shall they not come together, at the call of Jesus, and discipline themselves, and be disciplined by him, and thus prepare for the battle? And when collected, shall they stand still, and wait for the enemy to attack them? Let them wait for this, and they may never be openly attacked. The enemy would soon take the citadel, by sapping its foundations. This would please him well; this would afford satisfaction to the serpent. He understands this kind of warfare. He has taken many a strong hold in this very way.

But this will not answer for the soldiers of the Prince Immanuel. They must be ready to risk property, reputation, friends, families, and life, for his sake, or he will not own them as his. They must be ready to stand or fall, to live or die, in behalf of his cause. They must not wait for the attack. They have received the word of command. Jesus himself has ordered them to attack every strong hold of sin and Satan, throughout the world; to preach the gospel to every creature. He has promised them success, and told them that it is their Father's good pleasure to give the kingdom to the "little flock." He furnishes them with arms, and provides for their support. It is, therefore, their proper business, moved by the patriotism of heaven, to rush to the battle, with this motto on their banner, "Victory or death." Let this be their watchword, "The sword of the Spirit, which is the word of God."

Christians should be bold, zealous, and daring. The enemy is gaining rapidly upon us in numbers. Suppose, for example, that 100,000 have been converted in the United States in the space of one year. The population of our country increases at the rate of something more than 1000 per day. The increase for the last year, then, has been more than 365,000. Subtract 100,000, as converts to righteousness, and the clear gain of the enemy in numbers is, at least, 265,000. Many of these are veterans in his service, just come from the half-christianised countries of Europe.

In addition to all this, "His Holiness" sends hundreds of men, and hundreds of thousands of money, to plant the Roman standard in every part of the land; and shall Christians be cool, and labour by the square and compass, and in a scientific, geometrical manner, to overthrow the kingdom of the devil? Must every step be accurately measured, before it is taken? If our fathers of the revolution had fought thus, the independence of the states had never been gained. Let Christians all proceed in this manner, and before their artillery could be brought to bear upon a single fort, the devil would storm and take all the kingdoms of the world, and the glory of them.

I shall here be asked, perhaps, if I would have any thing preached but the truth? I answer, No: But the man that is "ever learning, and never able to come to the *knowledge* of the truth," will bring nothing good to pass. The man who is always planning, never does any thing else. The truth that conquers sin and Satan, earth and hell, and which will win a world to Christ, is plain and simple. Its leading points are few, and a little child can wield them, and praise be perfected out of the mouths of babes and sucklings; and we often see the young *enthusiast*, as some would call him, throw the dart with greater dexterity, wisdom, and success, than some who are much older.

Now let the officers in the camp of Israel go through the host, with one heart, and voice, and soul—the soul and spirit of Jesus. Let them call upon their "fellow soldiers," and exhort them to constancy and courage. Let them point out the reward of the faithful. Let them point the eyes of the combatants up to the courts of heaven, and present before them the paradise of God. Let them cry, "A vision of the Lamb appears;" and lead the way to battle. Let them do this, and something worthy of the cause of Immanuel will be effected. The enemy will be conquered; the devil will be obliged to flee; heaven will shout; and the redeemed will say, Amen. X.

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For the Western Recorder.

THE QUESTION.—No. II.

"Why will ye die?"—*Prophecy of Ezekiel.*

Why do multitudes, who have heard the offers of life through the Lord Jesus Christ, go down to hell? It is obvious to answer—

I. They do not believe in their danger. They have, indeed, a vague idea that sin has in some way slightly marred their prospect of happiness, but are far from believing themselves to be in a *ruined* condition. A firm conviction of the truth in regard to their case would overwhelm them with fear, and infallibly lead them to seek some mode of deliverance. They *could not* remain quiet in actual expectation of eternal death. But why do not men believe in the reality and extent of their danger set forth in the scriptures; especially, when professing to receive the bible as a revelation from God? *Its* plainest and most intelligible declarations consign every impenitent sinner to endless woe. Will men believe their own *wishes* in opposition to such acknowledged truth? From the very nature of the case their own wishes must be more favourable to themselves than the truth can be. But the wishes of men can never alter the truth of God. Were the whole human race to unite in sending up to his throne a petition to have men saved *in* their sins, it would be of no avail.

Are men willing to believe Satan, the father of lies, in opposition to the truth of God? This would surely be a high degree of credulity. How is it, then, that a firm conviction of his awful danger does not fill the mind of every person, that has not trusted in Christ? The answer is plain. Men love darkness rather than light; falsehood rather than truth. Multitudes must perish, because they will not believe the clearest statements of a book, which they acknowledge came from a God of unvarying truth!!

II. Men are so strongly attached to this world, that they cannot feel an interest in seeking fitness for the enjoyments of another. Riches, honours, pleasures, friends, the various attractions of earth, seize the whole heart; fix the whole affection upon things that have no tendency to favour the sinner's escape from death. *These things* in reality are the very murderers of souls. Thousands will continue in the path to hell, for the sake of a few gaudy flowers, that deck its margin. This difficulty in the way of the sinner's salvation depends upon utter blindness of mind. Were the splendours of the Christian's possessions seen; were the flowers that deck his path to glory perceived, the difficulty would vanish. Could the glories of heaven burst upon the minds of earthly men, in such effulgence as the Christian sometimes beholds, this world would lose its power fatally to charm the immortal soul.

III. Men dislike the plan of salvation thro' a crucified Saviour. Thousands prefer to absent themselves from the marriage supper of the Lamb, because they cannot appear there clad in their own garments. To be dependent upon the Master of the feast for their robes, is what they can by no means brook. The history of the pagan world teaches us, that men find nothing too hard to be attempted in the way of *self-salvation*. It makes but little difference what mode is proposed, provided it be of *human* origin and reflect credit upon the one who pursue, it. But take away the very conditions which make it ineffectual, and you strip it of all that is inviting in the eyes of carnal men.—Few persons, it is true, would be willing to same specific objections to the christian scheme of salvation; but multitudes feel them, and feel them so strongly, as to prefer death, to any life that can be gained through the Lord Jesus Christ.

IV. In consequence of these difficulties, taken in the details which they involve, sinners reject the only Saviour of men. This infallibly seals their doom. As well may a fiend of darkness hope to escape from the bottomless pit, as a rebel man hope to reach heaven in any way, except the new and living way opened by the Son of God. The soul is sick unto death. A single remedy is selected and proposed by infinite wisdom.—That remedy is neglected. The man must die. Almighty power cannot save him, for *that* power is exercised in the wisdom which has determined to save only in the rejected mode. No being in the universe can afford the slightest succour. The very being of God is not more fixed than the lost condition of one who rejects a divine Saviour. Why is this ever doubted? Can persons imagine, that the council of the Trinity has fixed upon one mode for their deliverance, and they can still find some other? In order to settle the question whether he will go to heaven or hell, no man need do more than determine whether he will come to Christ or neglect to do so.

I have one favour to ask of any reader not in the way to heaven. Your Maker asks you, "Why will you die?" Will you draw out upon paper your reasons, and send them up to the court of heaven, as an apology for going down to hell? If they are good reasons, they will be duly honoured. God is just, kind, perfectly honourable, in all his dealing. He will hear any good reason. Your reasons must at some time be presented at his bar. Draw them out, then, examine carefully, see that no flaw appears, and if they seem *sufficient* to justify your present course, you are right to continue in it; otherwise will you not be persuaded to give them up and go to heaven? "A word to the wise is sufficient."

C. S. A.

From the Boston Recorder.

UNITARIAN PURGATORY.

In the Christian Register of August 27, the editor gave his views of the day of judgment, and of the future state of the righteous and the wicked. He believes:—

1. That "Christ is represented to be the judge of mankind, not because he will pronounce sentence in person literally in a tribunal, and in a formal manner, but because he, under God, provides the rules, and publishes the laws, by which judgment shall proceed."

2. That "mankind will not be brought before a judgment-seat together; but that they will be judged *singly* and *successively*, as they are removed from their earthly state of trial and discipline."

3. That the effect of the judgment will not be "to separate mankind into two, and *only two* divisions, the one saints and the other sinners;" but to give "various shades and gradations of happiness or of unhappiness," according to character.

4. That the result of the judgment will not be a "fixed state and measure of enjoyment or of suffering;" but a state in which individuals may become vicious, and lose their happiness; or virtuous, and rise out of misery; i. e. a state of probation.

5. "Every one who leaves this life with a sinful character, will be subjected to suffering more intense than we can now conceive of, and every one who leaves this life with a virtuous character, will be admitted to enjoyment more exquisite than any we have here experienced; yet the question, how long the suffering in the one case, and the enjoyment in the other case, will continue, cannot now be determined, but must depend, as we have already said, on the exertions which each individual, under God, shall choose to make. In other words, every vicious one will continue to suffer until he voluntarily becomes virtuous, and every virtuous one will continue to enjoy until he voluntarily becomes vicious. And now, if any one should ask, whether the time will ever arrive when every human being will be restored to virtue and happiness, we could only answer, *we do not know*. We indeed *hope* that such will be the case, but we do not know; because the scriptures have not, as we think, undertaken to decide the question, and because we are by no means competent to determine how every individual will choose, in the future world, to exercise the powers and use the means which God shall give him."

We hope that those of our readers who may feel any interest in the subject, will not fail to compare the above "scheme" with the divine plan as exhibited in the scriptures.—Particularly do the two last articles demand attention.

The unitarian view of the future state, as here exhibited, differs from the popish, in the following particulars:—

1. The Papists acknowledge a hell—a place of unalterable doom, for "infidels and heretics;" the unitarian creed acknowledges but one place of punishment, a purgatory.

2. The Papists place their purgatory *before*, and the Unitarians *after* the day of judgment.

3. The Papists regard heaven as a place of confirmed happiness; with the Unitarians, it is a counterpart of their purgatory.

4. The sufferings of the popish purgatory are definite, so much for so much sin, (save the good that the individual or his friends may have to "balance.") Those of the unitarian purgatory are continued till reformation.

From the New-York Observer.

MORAL COERCION.

From Mr. Tappan's letter to E. Lord, Esq.

Wicked men, indeed, when their consciences are pressed with the requisitions of God's law, mistake the conflict within their own bosoms for external pressure, and are apt to complain of those who are instruments in occasioning this moral coercion, as if physical restraint was meditated. This is the source of complaint agaist the friends of the Sabbath, and the occasion of all the noise about their attemps to unite "church and state." The word of God is "a lamp to the feet and a light to the path," enabling Christians to understand this natural movement of unsanctified hearts. And they cannot but see with pain and mortification a christian brother, who ought to have been better advised, echoing the outcry, and swelling the clamor, raised by the enemies of the Sabbath, that Christians have combined to seek the aid of human laws for the purpose of protecting and extending over the land the law of God.

It is easy to perceive this natural excitement, when the servants of Jesus Christ exhibit the boldness becoming those that profess godliness, on any subject of moral delinquency. If Christians are silent; if they content themselves with mild expostulation; if they let the workers of iniquity triumph, in pouring contempt upon the laws of God and man, Satan is well pleased, and finds no fault with such opponents. But when the soldiers of the cross speak out; when they investigate and expose the wickedness of men; when they wage war with the powers of darkness, the prince of darkness and his myrmidons, with all who love darkness because their deeds are evil, are in a paroxysm of rage. Then they exclaim "coercion," an unhallowed union of "church and state;" our liberties are in danger; these "Sabbath" men, and "pious" men, will be the ruin of the country; and resort is had to private slander and public denunciation. It is not every Christian that has nerve enough to withstand such assaults of earth and hell.—The timid quail before such opposition, forgetting the precepts and example of their divine Master, who forewarned them that they must meet with such treatment, but who also consoled them with assurances that truth and righteousness should ultimately prevail; that the wrath of man should be made to praise him, and that they need not fear those who can only kill the body, and after that have no more that they can do.

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From the Evangelist.

CONVERSION OF CHILDREN.

We fear that religious parents and guardians, and even ministers of the gospel, are exceedingly deficient in giving young children religious instruction, and in making efforts for their conversion.

They are awfully unbelieving respecting the conversion of young children.

We are aware that as the intellect and passions of the child are expanding, he may be subject to great and sudden vicissitudes of feeling and of character. His judgment may be feeble, and his sympathies strong; and he may suppose that he has a new heart, without knowing in what a new heart consists. He may think he has experienced religion, when he is entirely ignorant of its nature. But still we believe that these little immortals may be the subjects of a saving change. God is able by his word and Spirit, to give such children sufficient knowledge of sin, of holiness, of their Maker and Saviour, to lead them to repent and give him their hearts. If conversions among young children are rare, and often spurious, is it not owing, in a great measure, to the fact, that on the part of Christians, there is not, in behalf of such children, enough of that prayer of faith, and anxiety and effort, through which souls are born into the kingdom of Christ?

In reference to this subject, we trust a new era will soon dawn upon the church; that Christians will not only believe that young children *may* be converted, but will devoutly hope, and pray, and labour for their conversion. We do not expect that there will be any change on the part of God, but a great change in the views and conduct of his people. They will doubtless learn that God now is, and *ever has been*, willing to make them instruments of conversion to children. They will probably look back, and in bitter anguish reflect, that if they had been faithful, God would have converted many children through their instumentality.

Children reflect more on religous things than Christains generally imagine.

While penning these thoughts, the writer now distinctly remembers a mother's conversation with him, when probably about four years old. She told him what people thought, and how they felt, when they had conviction of sin, and when they were converted, and found Christ precious to their souls. So distinct was the view, so deep and solemn the impression, that they seem to be so engraved on memory's tablet that they can never be effaced.

He well remembers, too, the cutting reproof once furnished him by the remark of a little child. He had conversed with five older children in a family, the eldest of which was but 16, and supposed the lad referred to was so young, that religious conversation could not benefit him. After he had left the house, this little boy said to his mother, "Mother, I guess Mr. —— didn't want I should be good." "Why?" replied the mother. "He didn't try to put *me* in the good way," was the answer of reproof.

The following sentiments, called forth by a review of the life of the late Mr. Evarts, are most true and important. We recommend them particularly to the consideration of the young who have recently professed their faith in Christ:—

EMPLOYMENT FAVOURABLE TO GROWTH IN GRACE.

The *employment* of MR. EVARTS was unquestionably among the most powerful causes of his growth in piety. He was active in doing good; was continually consulting and labouring for the salvation of men, particularly the heathen. This brought into lively exercise all the pious affections of his heart, and so contributed to increase them. And if he was occasionally so engrossed with his great object as to forget himself; his sanctification was not impeded on that account. If a Christian wishes to advance in holiness, let him engage with all his heart in some benevolent and pious work. As far as may be, let him choose his calling with a view to this important end. At the present day, there is a great variety of ways in which good may be done. There can be no lack of opportunity to any. Let every Christian, then, be devoted to some work of benevolence. And if he aspires to improve his character in the highest degree; let him be active in such a way as will require him to exercise zeal and fortitude, to practise self-denial, and endure sufferings. This is the way, and according to the wise appointment of God, the only way, to rise high in spiritual attainments. If then we covet the best gifts of heaven, let us use the right means to obtain them. If it is our desire to mortify sin, and to cultivate a spirit of elevated piety, let us engage with ardour in works of piety. And let us take care to pursue a course which will not only be favourable to the good dispositions which we wish to cherish, but directly opposed to the sinful propensities and habits which we wish to overcome. Are we conscious of a culpable indolence? Then let us do good in a way which will require diligent personal effort. Have we an inordinate love of money? Then let us be frequent and liberal in our contributions, and so diminish those treasures which are the idols of our hearts. And if any are exposed to feelings of vanity on account of their making donations which are public and honourable, let them abound also in smaller gifts, in private charities to the destitute, *not letting their left hand know what their right hand doeth*, and thus guarding their minds against the hurtful influence of applause. If it has been our habit to treat ourselves softly and delicately, and to make our own gratification a special object of pursuit; and if, in consequence of this, we are deficient in the more manly, noble virtues; then let us prefer services which are somewhat severe, and never start back from any toil, hardship or danger, which may meet us in the path of duty. If our hearts are prone to indulge feelings of distrust in regard to the perfections or the providence of God, it will be of particular importance to us to pursue a course which will often compel us to give up every ground of confidence but the promise and faithfulness of God, and to rely on him alone for the supply of our wants, the relief of our distresses, and the success of our undertakings. The same might be said in regard to other particulars. Now it is obvious, that such a work as that in which our departed friend was enlisted, is eminently fitted to promote the divine life. Any one, who from pure motives makes a full surrender of himself to the cause of missions, and either at home or abroad devotes his talents and his life to the salvation of the heathen, will be under the best advantages to grow in the spirit of piety. And it will doubtless appear in the great day, when all characters, and all which has helped to form them, shall be revealed, that the holiness which eminent saints in all periods of the church have attained, was owing in no small degree, under God, to the exertions they made, and the sufferings they endured, for the present and eternal welfare of their fellow-men.—*Dr. Woods' Sermon on the Death of Jeremiah Evarts, Esq.*

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From the Christian Spectator.

EVERY CHRISTIAN SHOULD MAKE A PROFESSION OF RELIGION.

This is at once a duty and a privilege. It is a duty, not only because Christ has positively commanded it, but because it is essential to letting our light shine, as we are commanded to do; to our exerting the greatest amount of good influence. It is utterly impossible that you should even approach the scriptural standard of christian character, so long as you turn your back upon this duty; and we venture to say, that you cannot intelligently and deliberately look at what you are doing and remain at ease. It is, moreover, a most precious privilege; not only because it brings you to the sacramental table, where the Saviour's banner over his people is love, and introduces you there into the green pastures, but because it brings you more directly under a christian influence, and furnishes you with greater helps for your duties and conflicts. In short, whether you look at it on the score of duty or privilege, of religious enjoyment, or of religious improvement, we think you cannot fail to be brought to the same result.

But while it is clearly your duty to come into the sacred enclosure of the church, it is equally your duty to come with deliberation and prayer, and having carefully counted the cost; for a christian profession places you instantly on an eminence; all that you do from the hour of your making it, is judged by a different standard, and your errors may stab the cause till it bleeds to the very quick. Thousands of professors do dishonour the cause; and unless you are upheld by the almighty grace of God, what better can you expect than that you will be marked as a backslider or even an apostate?

But perhaps some one will say, "Then I will not run the hazard of joining the church." But stop, my friend, weigh that matter well before you come to such a conclusion. It is not at your option whether to join the church or not. Christ has decided that you must come, and if you do not, you disobey his plain command; and in doing that, how can you expect either to be useful or happy? Yes, there is no alternative left, unless you will run the hazard of setting at nought his dying injunction, but that you must confess him before the world, and you must live agreeably to your profession. This is the only path which he marks out for you; if you turn to the right or left you are on forbidden ground. But do you not ask, what security you can have that you shall not dishonour your Master's cause?—We answer, every security you need, in the promise of divine grace. "My grace is sufficient for thee," coming from the throne of heaven, is answer enough to every doubt or apprehension that may rise in your breast. Casting yourselves on that grace, we say again, obey the Saviour's command, and come.

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From "Bennet's Voyages."

HABITS AND CUSTOMS OF THE NATIVES OF NEW-SOUTH-WALES.

When one dies a natural death, the corpse, shrouded in pieces of bark, is laid on the ground, and four small fires are lighted at the head and feet on either side. A grave is scratched up in the ground, and another fire lighted in the hole, which is allowed to burn out. The body of the deceased is then laid upon the ashes, with any little property which belonged to him—his club, his spear, his clothes—and the earth is heaped over all. But if the person fell in war, or if his blood was shed by murder, or chance-medley, his body is not buried, but burnt to dust. Like all savages, the New-Hollanders use their women cruelly. They get their wives by violence, seizing them by storm, or springing upon them from ambush, when, if the unfortunate female makes any resistance, her uncourteous suitor knocks her down with his waddy, (a tremendous cudgel), and carries her off on his shoulders in a state of insensibility, with the blood streaming from the love-tokens which he has inflicted on her.—Ever afterwards she is his slave. At meals, she and her daughters sit behind her husband and her sons, picking the bones, or gorging on the refuse of the garbage with which the lordly sex appease their gluttony, and which are occasionally thrown to them, as dogs are fed in a poor man's family in England. Their cross, deformed, and diseased children are often killed out of the way, but they are very fond of those whom they rear. From the quick and eager exercise of their eyes, in seeking for their prey, they are exceedingly keen sighted, and discover birds in the trees, or venomous reptiles in the grass, where Europeans see nothing. Of serpents they are much afraid, and flee from them as from death. They are proportionately skilful in tracking the kangaroo, or any other animal, over the grass, which might seem, to our eyes, as undisturbed as though Virgil's Camilla herself had passed over, without bending a blade, or shaking the dust from the blossom of a flower. They follow the trail of their countrymen with equal sagacity and confidence, for leagues together, through the woods, and over wilds apparently as printless as the air; and when once they have seen the foot-marks of a European, they never forget it, but can instantly recognise the faintest vestige of the same.

TEMPERANCE.

From the New-York Observer.

THE USE AND TRAFFIC OF ARDENT SPIRITS.—No. IV.

At the close of my last I mentioned an excuse which is sometimes made for persons who continue to traffic in ardent spirits, viz. that they do not sell to drunkards; nor to any persons in small quantities.

But if it is an evil to sell a small quantity, it must be a greater evil to sell a large quantity. And if it is wrong to sell to drunkards, it cannot be right to sell to sober men. Two effects are produced by the use of ardent spirits. One is, it destroys the lives of thousands and tens of thousands of drunkards; the other is, it makes drunkards of thousands and tens of thousands of sober men. Those who sell to drunkards are accessory to the first evil; and those who sell to sober men are accessory to the second. And which does the greatest injury, and is the most guilty practice, we leave for the light of the great day to determine. As both are injurious to mankind, they must be wrong; and no man can continue to do either, without violating the divine will, and exposing himself to a fearful retribution.

It is a known principle of law, for the violation of which men have been hung, that the accessory and the principal in crime are both guilty. If this principle is correct, and applies to the divine law, as well as to human laws; and if the drunkard cannot enter heaven; what is the condition of him who is accessory to the making of drunkards? and also, the condition of him who is accessory to killing them? If men continue to do this, and yet know that they are accessory, can they enter into heaven? There is a great principle in the government of God, which appears to apply to this case. It is exhibited in the 21st chapter of Exodus. If an Israelite had a beast which was dangerous, but the owner did not know it, and that beast killed a man, the beast, by divine direction, was to be slain. His flesh was not to be eaten; but the owner was to lose the whole, as a testimony to the sacredness of human life, and as a warning to all, not to do any thing, or connive at any thing, which should tend to destroy it. But if the owner did not know that his beast was dangerous, he was not otherwise to be punished.

But if it had been testified to the owner that his beast was dangerous, and he did not keep him in, but suffered him to go abroad, and that beast killed a man, both the beast and the owner were, by divine direction, to be put to death. The man was held responsible for the injury which the beast might do. If there was a time, when the dangerous and destructive qualities of ardent spirits were not known to their owners, though they sold them, and they killed thousands and tens of thousands every year, the owners would not, by the above principle, be held responsible.

But if their dangerous qualities are known, and they nevertheless let them go out; much more, if they are actively instrumental in sending them out, and they destroy men's lives, as it is known that they do; will they not be held responsible, at the divine tribunal? Nor will they be screened by the consideration that the men were not killed without their own voluntary and active instrumentality. The men who are hired to commit murder, do not commit it without exerting a voluntary agency; but does this save from guilt, those, who, by the offer of money, excite them to do it? And is it a crime worthy of death to cause the destruction of human life by the excitement of money, and no crime to cause it by the excitement of ardent spirits?

Does any one say, that the accessories, in one case, intended that life should be taken away, but not in the other? But in the case mentioned in scripture, there is no evidence that it was needful for the owner of the dangerous beast to intend that it should destroy human life, in order to make him responsible if it should. If it had been testified to the owner, that the beast was dangerous, if he knew that its going at large would endanger men's lives, and he did not keep him in, he was, and in justice too, held responsible for the mischief which it might do. How much more would this have been the case, if for the sake of money, he had not only suffered it to go abroad, but had been actively instrumental in sending it out, and thus extending its destructive effects through the community.

And although we are not required or permitted to execute this law, as they were of old, when Jehovah himself was judge, yet the reason of this law remains. It is founded in justice, and is eternal. And is there not reason to expect that its grand principle will, upon all who continue to violate it, be enforced at the divine tribunal? And after it is known that ardent spirit is a poison; that it is not only dangerous, but destructive; and that it actually kills thousands and tens of thousands every year, do not those, who, for the sake of money, not only suffer it to go out, but are actually instrumental in sending it out into community, evidently violate the above principle, and expose themselves to its tremendous retribution?

Let us suppose, for a moment, that the pauperism and crimes, sickness, insanity and deaths, which ardent spirits occasion, were occasioned by the bite of a certain kind of serpents, and the sting of a certain sort of adders; things to which the Holy Spirit likens the effects of intoxicating drinks; and suppose that a certain class of men should make it their business to rear up these serpents, and to traffic in them; and suppose that they should continue, after it was known that their bite was poisonous, and in many cases fatal; that it actually killed thirty persons in one place, fifty in another, and five hundred in another; what would be thought of those persons? Could they be screened from blame, because they never sold those serpents by retail; but only by hogsheads and cargoes? or because they never sold them to any who had been bitten and mortally wounded by them? If they could not be screened from punishment by such considerations in the case supposed, how can they be in continuing the traffic in ardent spirits?

J. EDWARDS,
Cor. Sec. Am. Tem. Society.

From the London World.

DR. HEWITT IN LONDON.

Dr. Hewitt, from America, said he entered that room with the depression and anxiety of a stranger, exhausted by a long and rapid journey, and ill fitted for the service he was now called upon to perform; but the speakers who had preceded him, and the countenances before him, made him feel himself at home. Although his being began in New-England, he was of old English origin, and British blood, in mingled streams of Irish and English, ran through his veins. If therefore he should be too free, remember his English blood; and if he should err, remember his Irish blood. It would afford him gratification deeper and sweeter than he had ever felt before, if he could occupy half an hour more in giving utterance to the gush of emotions and thoughts that the present occasion forced upon him. But allow him to say, that he could not gratify the ear of an Englishman, nor awaken the sympathies of an Irish heart, better than by relating narratives of the growing happiness of human beings; for such were esteemed more than the richest strains of eloquence said or sung. The efforts made in his native land, in the cause of temperance, had been repeatedly mentioned on that occasion, and he felt bound to express his thanks for the high rank in which the labours of his countrymen had been placed. He then proceeded to take a review of the progress of temperance societies in America, from their first commencement about five years ago, with a small company of eight or ten persons; in the course of which he stated, that in the month of May last, the parent society had a knowledge of 2009 temperance societies, 1194 of which were formed or first reported during the preceding year. There were many others, however, in existence, not reported. The number of enrolled members was computed at not less than 300,000. There had been very little opposition, and where it was attempted it proved an abortive effort. The consequences were not only the decrease of intemperance, and all its evil results, but the introduction of health, comfort, and respectability, where they were unknown and unenjoyed before. He related some individual cases in illustration of this statement, and concluded by observing, that all persons of every rank should join the Temperance Society; it was calculated to make the wise man wiser, the good man better, the strong man stronger, and to assist all in preparing for an introduction to a better world.

The London Morning Herald, speaking of the temperance reformation in this country, says—"What has been achieved by the United States of America, is not surely impossible in England. There the destructive pestilence, more fatal than the yellow fever, has been arrested by the influence and exertions of "Temperance Societies," in its career of social mischief and moral desolation. All, indeed, has not yet been done that is necessary for the eradication of the evil, but enough has been effected to show that is not a utopian project, to undertake to rescue the people from the living death of drunkenness, and to restore the votaries of sottish indulgence to the love and habit of sobriety, provided the means be as judicious as the end is desirable."

The Good Work.—Since the delivery of the address of Mr. Frost, at the village of Milltown, there seems to have been a new impetus given to the principles there advocated, by his co-workers in the cause of temperance. Among the merchants who have formerly been in the habit of retailing, there seems to be manifest a determined and active spirit of reform.—*Stonington Phœnix.*

Doing Things in the right Way.—Under this head, the Troy Sentinel mentions, that a grocer in Troy had been deprived of his license by a court of the mayor and two aldermen, for the reason that there had been a fight and a great riot in his grocery.

INTELLIGENCE.

From the Christian Watchman.

RELIGION IN ENGLAND.

The fact that numerous happy revivals are occurring in our United States, has deeply affected the minds of many pious and judicious men in England. They feel desirous to witness such a state of spiritual prosperity in their own country. In consequence of some remarks on this subject, at a late public meeting, by Rev. Mr. Malcom, Mr. Hinton, whose tract on revivals is published by Messrs. Lincoln & Edmands, communicated the following letter to the editor of the London New Baptist Miscellany:—

DEAR SIR—I beg to address a few words to the public, through you, on that still deeply interesting subject, REVIVALS OF RELIGION. At the baptist missionary meeting, on Wednesday last, Mr. Malcom, of Boston, U. S. stated that they generally commenced in a deep concern respecting the state of religion as affectingly low. It may be probably inferred, therefore, that, if any such things occur in England, they will commence in the same manner; and further, that, the most likely method of attaining a revival of religion is to use the means adapted to produce such a deep concern. Conceiving that a state of broken-heartedness respecting the comparative stagnancy of the cause of Christ, like any other right state of mind, may be produced by the use of proper means, I hereby most seriously propose to all persons desirous of promoting revivals of religion in this country, to use immediate and vigorous measures for inducing this state of feeling in themselves. Let us employ half an hour every week for the express purpose of afflicting our souls on this account, until we come to such a pitch of grief that more would be excessive and unjustifiable. It is impossible such efforts can be lost, either upon ourselves or others; and, should they be extensively made, they cannot fail to produce most valuable results. Having already made this proposal at the meeting referred to, I know that some Christians will act upon it. By the further publicity, I hope many others will be induced to concur with us. Quite aware that no specific time can suit all persons, for the sake of concert as far as possible, I may mention, that several friends with whom I have since conversed intend to be employed in the way recommended on Sunday mornings, at seven o'clock. I may add, that it is probable a tract will soon appear, adapted to facilitate the exercise, by some direction for cultivating a deep concern respecting the present state of religion among us.

I am, &c. J. H. HINTON.
Reading, June 25, 1831.

From the Christian Watchman.

LONDON BAPTIST MISSIONARY SOCIETY.

The late annual meeting of this Society was attended by Rev. Mr. Malcom, of Boston. Among the speakers were Rev. Eustace Carey, Rev. James Flood, of Jamaica, Rev. Dr. Steinkopff, &c.

Rev. W. H. Murch, of Stepney, in moving the reception of the report, observed, that all in the east and in the west, abroad and at home, called for thanksgiving to God. Once we very properly were accustomed to thank God for the conversion of a single Hindoo, after many years of labour; but now we hear of more than thirty families, comprising one hundred persons, turning from idolatry to Jehovah. Look at Colombo; see the holy man who felt it his duty to leave an important and useful station in this country, to visit heathen lands, and see him with hundreds of young persons already under his instruction. In Jamaica too, though only fourteen ministers had laboured there since 1827, there had probably been as much good done as by the whole body of baptist ministers in this country during the same period. Not less than *eleven thousand* poor black slaves had, during that short period, been united to our churches.

Rev. Howard Malcom, A. M. of Boston, in the United States, recording secretary of the American Baptist General Convention, was introduced by the Secretary, who read a letter from Rev. Dr. Bolles, of Boston, recommending Mr. Malcom as the representative of their society, and a witness of their fellowship with English Baptists in their exertions to fill the world with the glory of God.

Mr. Malcom stated, that he felt himself greatly embarrassed, partly as the effect of disease, and partly from the very great regard he felt for England; a regard which he was happy to know was felt by England towards his own country. There was something, he remarked, very interesting in these festive scenes of christian communion. Good men of different, and even of discordant sentiments, could unite in the promotion of the cause of God! But here, *brethren* of the same views, feelings, and pursuits, were associated. They felt they were one, and cordially united in the pursuit of the same great object. In standing before an English Missionary Society, though the audience was not so large as those he was accustomed to address, yet they were more wealthy, and, therefore, he expected results worthy of such a body.

[Mr. M. proceeded to give some account of the American Baptist Missions, of revivals of religion, &c.]

Rev. J. Ivimey, introduced a resolution, expressive of cordial good will to the baptist churches in America, and to the Board of Missions, of which Mr. Malcolm was the representative, remarking that this resolution was one of his own suggestion. We had complained of the want of additions to our churches. Now he wished to give the right hand of fellowship, to the *two millions* of Baptists in America, and receive them into friendly connection with our churches.

From the Vermont Chronicle.

INDIAN MISSIONS.

Extracts and abstracts from the Missionary Herald.

CHOCTAWS.—These people are preparing to go to the west, in compliance with the treaty that was extorted from them last winter. It is a time of great trial, with the christian part of the nation, and they have, through Col. Folsom, the chief of one of the districts, presented a petition to the missionaries to accompany them.

To the Missionaries of the Am. Board of Commiss'rs for Foreign Missions.

Friends and Brothers—Good many years ago you came in our nation, and said you come among them in order to teach the children of the Choctaw people. Our people rejoiced to have you teach their children, and were glad to embrace the opportunity. You told us that you had a beloved book, which tells about great Jehovah. The talk from this book we have not heard as we ought to have done. But good Spirit, who is the Maker and Head of all things, has been pleased to open the ears of many of our people to hear the words of this good book.—You know all about; we need not make many words about it. But we appeal to what is known to yourselves, of our attachment to the schools among us, and more particularly the word which this good book teach us to walk upright before God and man. Also, there has been much done for us to have books put in our hand, that many of our people can learn to read in their own language.

Friends and brothers, we can multiply words, and say much on many advantages we have received. But we will stop, and ask our hearts, who has done these things for us, whereof we are glad?

Friends and brothers, when you came among us good many years ago, you found us no school; no gospel, no songs of praise to Jehovah was heard.

Friends and brothers, we will give glory and praise to Jehovah in sending some here to teach us the way of life. It is you our dearest friends whom the Saviour of sinners has been pleased in his own goodness, to make you an instrument in his hand of what has been done for us.

Friends and brothers, therefore you see our situation. We are exceeding tired. We have just heard of the ratification of the Choctaw treaty. Our doom is sealed. There is no other course for us, but to turn our faces to our new homes, toward the setting of the sun.—Our rulers have assured us on many accounts it will be best to make preparation to remove next fall; and as many as can get off, it will be done.

Brothers, therefore we claim it as our privilege, as members of the church here, and also we have the full approval of our head men generally; that we humbly request the American Board of Commissioners for Foreign Missions, to send us many of the preachers, to go with us to our new homes. We would offer them the same protection and friendship as we have done. You see us, how we are situated. Unless you do something for us more beyond the great river Mississippi, we shall be in a distressed situation.

We humbly ask the prayers of the churches generally, and particularly the church which we stand in relation to, (the presbyterian church.) We need their prayers, and help from them, as we are about to return to the wild woods.

Your friends and brothers in Christ.

CREEKS.—In the beginning of 1827, from 2500 to 3000 Creeks emigrated to Arkansas, and settled along the Verdigris river, near its junction with the Arkansaw. They are settled compactly in villages; they are devoted to agriculture, and are very desirous of schools and christian instruction. A church was organised among them in September last, consisting of thirty members, including some blacks. In April, fifteen more were added, and there seemed to be indications of an increase of the revivals they were enjoying.

Great-Britain.—A letter, dated London, July 5, has just been received in this village, from which we are kindly permitted to gather a few facts which may interest our readers. It is from the Rev. H. Dunn, Secretary of the British and Foreign School Society.

It seems that the Rev. Messrs. Campbell, Mc Lean and Scott, who have been ejected from the church of Scotland, are now preaching as dissenters.

No great alterations have taken place in the religious state of the dissenters in England, for two years or more. The writer hopes for some good from the arrival of Mr. Nettleton and his associates. The dissenters are looking eagerly for the downfall of the establishment.

Of *temperance*, Mr. Dunn says—"We have started Temperance Societies well. Dr. Hewitt arrived in London the day before the public meeting, and gave us an able speech. There is now every prospect of the temperance cause taking a firm hold in this country, and this is perhaps the most favourable symptom of the times. Our working population paid *twenty millions of money* (pounds sterling) for ardent spirits last year.

One more extract. "Mr. Wilkes, of Canada, is an acquaintance of ours. He has been spending some time with us. They have just raised about £500 in London to establish a seminary for young men in Montreal, and the Rev. J. Smith, M. A. of Glasgow, who has been a missionary at Malacca, is to sail for that place very shortly. "I hope Mr. Wilkes will be a great blessing to Canada."—*Vt. Chron.*

The "March of Mind."—Some of our New-York brethren are following in the footsteps of New-England at a rapid rate. They are only about twenty or thirty years behind us; being in the very midst, if there be any midst, of certain controversies which occupied our minds so long ago, and which we have since thrown aside as useless, and indeed unintelligible.

In sober earnest, why need they waste their time in acting over our discarded follies? The voice of scripture, the voice of providence, and the voice of conscience, call upon us to believe that *God is good*. Why will they not take this as a fundamental principle, to reason *from*—not as a dogma to reason *about*—and leave *Him* to answer objections at the last day? He will do it in a style very different from that of their philosophy. And so of that other proposition, equally plain and imperative; that it is wrong to sin. A refusal to look at any thing which calls these fundamental truths in question, would save them a world of pains.—*ib.*

Ontario Co. S. S. Union.—The annual meeting of the Ontario County Sunday School Union was held at East-Bloomfield on the 1st inst. The teachers and scholars from that town were present, and a respectable congregation from different parts of the county.

Reports were read from the schools connected with this Society in most of the towns in the county, from which it appeared that the attention to Sunday school instruction is increasing, and that these schools have never been so signally blessed as during the past year. The number of schools reported, was forty-nine; the number of teachers, three hundred and eighty-six; the number of scholars who ordinarily attend the schools, two thousand and sixty-five. It also appeared from the reports, that during the year, one hundred and eighteen teachers, and more than one hundred and fifty scholars, had made a public profession of religion.

Several resolutions were adopted, expressive of the increased confidence of the Society in the value of Sunday schools, and their determination to support them with greater zeal for the year to come. Several appropriate addresses were delivered, and all the exercises were attended with lively interest.—*Can'daigua Rep.*

The Windsor County Association of Churches held its annual meeting at Royalton, August 31. The treasurer reported the receipt during the year, of $322.68, the whole of which had been disbursed to aid feeble churches. It appeared, also, that the association was in debt to a considerable amount. J. Collamer, Esq. addressed the meeting, and moved a resolution, that immediate measures be taken to relieve the society from debt, and that the last admitted male member in each church, together with the pastor, be a committee to solicit the means. It is to be hoped the call will not be unanswered. While the Lord is manifesting himself so graciously in the outpouring of his Spirit, it would be base ingratitude as well as sloth, to neglect the use of any means, which may secure the continuance of such blessings where they are enjoyed, or the possession of them where they are not.—*Vt. Chron.*

REVIVALS.

Lime, N. H.—From our correspondent, in Castleton, we have lately received the following account of a very interesting three days meeting in this place:—

"The meeting commenced the first Wednesday in August. There were about 1500 present. On the second day the anxious were requested to take the aisle, and between three and four hundred came out. On the third day the converts and anxious were invited to meet at the town hall. There were about five hundred who came together. Those who felt determined to submit then, and make religion their first business, were requested to kneel while prayer was offered in their behalf, and about four hundred bowed themselves down before the Lord. The revival had been in progress about six weeks previous to the meeting, and about thirty had obtained hope. A deep and awful solemnity rested on the congregation, and the whole place appeared to be overshadowed with the solemnity."—*Evangelist.*

Kingston, N. H.—A correspondent of the New-York Evangelist, in a letter dated Kingston, N. H. September 8, writes as follows:—

"The congregational church and society in this town, under the pastoral care of Rev. O. Pearsons, are enjoying a delightful season of refreshing from the presence of the Lord. We humbly believe the great Head of the Church is here at the present moment, and has already sent the rod of his strength out of this branch of Zion; and by his Holy Spirit taken possession of many hearts. Blessed be his holy name. One hundred and ten came forward on the last of our four days' meeting, recently held, to the anxious seats. Such a glorious season was never before witnessed in this town. "Well do the scriptures say, "Glorious things are spoken of thee, O Zion!" O, Christians! look around our beloved country, and see what the Lord is doing; let your agonising prayers ascend, "Thy kingdom come."—*ib.*

Peacham, Vt.—Rev. Leonard Worcester, in a letter to the editors of the Vermont Chronicle, dated August 3d, says:—

"From Tuesday, 12th ult. to the Friday evening following, a four days' meeting was holden in this place, which, though it commenced under circumstances peculiarly inauspicious, was attended, and has been followed, with most happy results.

"On the second day, the church held two meetings with the visiting brethren, apart from the congregation, for prayer and exhortation, and to see if any thing could be effected, to "prepare the way of the Lord." But appearances were most discouraging, and the dark cloud which hung over us seemed to gather blackness; so that at the close of the second meeting, my own unbelieving heart sunk within me, and I was almost ready to despair of any favourable results. However, another meeting of the church was appointed for the next morning; and, in the mean time, its distressing and alarming condition was made the subject of importunate prayer, especially by the brethren in the ministry; and when the members came together, a very different state of feeling was soon manifested. Hardness and alienation of feeling began to give place to a spirit of tenderness, and contrition, and conciliation, and numbers came forward with humble confession; so that at the close of that meeting, the prospect was greatly brightened. After attending public exercises with the congregation assembled, and a short intermission, the church again met in the hall of the academy, and at the same time anxious enquirers were invited to meet in the school room below, while the congregation assembled for prayer and exhortation, in the meeting-house. At this first enquiry meeting about ninety persons were present. Such, too, was now the state of feeling in the church, that when, at the close of this meeting, the pastor proposed to present himself in the aisle, that afternoon, in the presence of all the congregation, with such of the members of the church as were prepared to unite with him and with each other, in humble confession and prayer, all the members present, with only two or three exceptions, amounting, probably to more than 150, immediately manifested a desire to unite in this solemn act, which was, accordingly, thus unitedly performed; presenting a most unexpected scene of very deep solemnity, and of intense interest, to all who were acquainted with the previous unhappy state of the church.

"At the close of the public exercises on this third day of the meeting, the anxious, with those who had recently indulged hopes, were invited to meet the next morning, in the academy hall, while the church and congregation would meet for prayer, and other religious exercises, at the meeting-house. Accordingly, on Friday morning, nearly 200 attended the enquiry meeting, and the number was increased in the afternoon. Some of these, however, were from different nighbouring towns.

"A public communication of these interesting facts has been delayed to the present time, that it might be seen whether the interest in what concerns the salvation of the soul, which had been thus induced, would subside, when the means which had been instrumental in inducing it were withdrawn. But, hitherto, I know not that any considerable abatement of this interest has been manifest. A general solemnity still prevails. Religious meetings, tho' the season is a busy one, are numerously attended. Our assembly on the Sabbath, though before respectable for numbers, has been greatly increased. On the first Sabbath after the public meeting, at a meeting for the anxious during the intermission, about 150 attended.—On the second, it was thought, more than 200 were present.

"The Lord has done great things for us, whereof we are glad." If the change in the state of the church were all, even this would be a wonder of divine grace. It is so wonderful, indeed, that infidelity itself can scarcely fail to confess that it is "the finger of God."

Bennington, &c. Vt.—We learned at Bennington last week, that 110 persons stood propounded to join the congregational church in that place. Of these, one third were heads of families, and forty-nine were males. We understand, also, that more were expected to present themselves for examination. These are the first fruits of the revival which followed the nine days' meeting held some weeks since, under circumstances very forbidding, by reason of dissentions in the church and their destitution of a pastor.

At *Manchester* the revival has been powerful. One hundred conversions are thought to have taken place there of late.—*ib.*

Westerlo, (Chesterville), N. Y.—The following communication of September 8th, was received last week:—

"A revival of religion, extraordinary for the singularity of its commencement, and its great power, is now in progress in Westerlo, county of Albany.

"A few weeks since, (as the writer is informed), two intemperate men were at a tippling house in that place, drinking, when one of them, by way of amusement, commenced the singing of religious hymns. The conscience of the other was alarmed; he went home, but found no relief. Sometime after midnight, his conviction of sin and guilt continuing to increase, he repaired to the house of a neighbouring professor of religion, and calling him out of bed, entreated his advice and his prayers. These convictions were soon followed by hopeful conversion to God; and this individual is now an avowed disciple of the Lord Jesus Christ. This circumstance, together with some indications of seriousness growing out of it, induced two elders of a church in the vicinity to appoint a prayer meeting in Chesterville, where the occurrence took place. The school-house was too strait to contain those who assembled, and the meeting was transferred to the church, which to the surprise of all present, was literally full to overflowing. At the close of the usual services, thirty persons came forward as enquirers after the way of eternal life. The number of anxious is now increased, it is presumed, to one hundred. A four days' meeting began there on Tuesday last. May God bless it to the salvation of very many souls from sin and hell! When the Lord speaks, the wilderness rejoices, and springs of water break out in the desert."—*Evangelist.*

New-York City.—Several months ago, we noticed the revival in the presbyterian coloured church, of which the Rev. Theodore S. Wright is pastor. The following facts have been communicated to us for insertion in the Evangelist.

Mr. Wright commenced his labours here, in December, 1829, under the patronage and direction of the Presbyteries of New-York, with a congregation of between fifty and sixty, in an upper room in Duane street, which would accommodate about 250 persons. In a few months they were crowded to overflowing, which encouraged the Presbyters to instruct their committee to use means for procuring a more spacious place of worship. Last winter this committee fixed upon the church at the corner of Frankfort and William streets, as a suitable location. They undertook the work of raising $12,500 to purchase this church. They have so far succeeded, as to put the congregation into it. It was set apart for the use of Mr. Wright's congregation, on the third Sabbath of last month. The clerical members of the committee were invited to conduct the services on that occasion, but being out of the city, Mr. Wright officiated. Sabbath before last was their communion season. At an early hour the house was crowded, and solemn as the grave. Forty-one persons presented themselves in the broad aisle, and took upon themselves a public paofession of religion. These, added to fifty-seven, received on former occasions, make ninety-eight that have united on confession of their faith in Christ. We have twice been present at the religious services in this church, and were much pleased with the solemn and interesting attention, which was very visible in the congregation. The committee have assumed the responsibility of completing the subscription for the church, and we hope that Christians will, by their prayers and their charities, abundantly encourage this benevolent enterprise, which seeks to improve the moral condition of our coloured population, and fit them for the abodes of everlasting bliss.—*ib.*

South-Carolina and Georgia.—A letter to a gentleman in Charleston, inserted in the Charleston Observer, and dated Hamburg, S. C. Aug. 10th, 1831, says—"We have had interesting times all around us. At Beach Island, fifteen or twenty have joined the presbyterian church, and a great many more are inquiring. At Lincolnton, in Georgia, there are now but two adults in a town of thirty or more families, who are not professors of religion, when but a very short time since it was noted for dissipation and impiety. Within the past week, a glorious work of grace commenced at Edgefield court-house; the whole village is excited, and twenty-one or more were baptised yesterday. When those who desire the prayers of the church are requested to come forward, the whole congregation rushes to the foot of the pulpit. No such revival has probably been known in the southern country before. The preachers are worn out, and fresh ones have been sent for. I was told by a gentleman this morning, who left the court-house yesterday, that most of the awakened are young men and women, and that the scene reminded him of the day of pentecost."

WESTERN RECORDER.

UTICA: SEPTEMBER 27, 1831.

It is a question of some importance to the free citizens of this country, how far individuals are responsible for the general acts of the government. A nation ruled in righteousness, by a wise and just administration, will be blessed of God; while a nation that is ruled in wickednes, may rather look for judgments than blessings. We boast of our country, and of her favoured institutions; and in this respect may resemble Capernaum of old. If our history in future shall not resemble hers, it will only be because we cease abusing our privileges. Yet, for these few years past, circumstances have been much against us. The times have been dark and portentous. Europe, too, is in commotion; and who knows how long America shall be at rest? True, we see no immediate danger from abroad; and we have peace and prosperity at home. But Europe, amid its overturns, is opening its floodgates of population among us; and the greater portion of those who thus become citizens of our republic are among the classes of Catholics, infidels, and nothingists; and to these are added multitudes of the ignorant and poor, whose influence is not easily described. Foreign countries, it is true, furnish us with many valuable inhabitants in every respect; but such are not the majority; and when to these is added our own rolling tide of emigration, it is easy to see that the sum total of religious, moral and literary influence among us, is bearing less and less proportion to the general increase of the nation.

Without knowledge and virtue, connected with religious influence, our republic could not stand an hour; and if there is virtually a regular decrease of these, we may know for certainty, that our prosperity must decrease, on the whole, much in the same proportion. This, men of sense and principle are ready to allow. The position will not be questioned. At the same time, it has been satisfactorily ascertained, that even in this blessed year—this year of the right hand of the Lord—the increase of religious influence has been in no proportion to the tide of population. If we suppose 100,000 to have become converts to righteousness the past year, we must remember that the increase of population during the same period is not less, probably, than 350,000, the large majority of whom are sinking like lead in the sea of our prosperity.

But this, comparatively, is but a trifle.—Where have our Sabbaths flown? Where is the respect once so distinctly shown for religion by our rulers? Where are our national patriotism, justice and humanity? In what country, the world over, excepting our own, have the missionaries of the American Board ever been imprisoned? What country has literally forged so many chains for Africa, and made in later years so many slaves of her sons, as we have? Look, too, at the history of Indian wrongs. Look at the progress of foul atheism, infidelity and licentiousness. Look at the rapid increase of wealth, bringing luxury and covetousness and oppression in its train.

The sight is truly appaling, when all these things are taken into view. Our country will not remain stationary. It must rise or sink with the character of its inhabitants. Every hour it is changing; and hitherto, for a series of years past, it is to be feared the change, on the whole, has not been for the better.

Christians, then—to say nothing in this place of the mere men of the world—Christians must bestir themselves. They must let their light shine. They must scatter its rays over the wide-spread darkness. An evangelical influence must, in the self-denying spirit of primitive christianity, be brought to bear upon every portion of society through the land. The effort must be, not to control men by physical force, nor by intrigue; but by persuading them to reform, to improve their character. This is the grand object to be accomplished; and without it, every thing else will fail.

And what else is there for Christians to do? We hesitate not to say, that they have much to do, as citizens of a free, representative community. They must vote at the polls, not as office-seekers would do, but as honest, well informed christian patriots. They must bring all their legitimate influence to bear upon this subject; yet in the true spirit of moderation, devoid of every thing like party interest. Here they certainly are very deficient; and in this thing they must reform, unless they are willing to see their country ruined.

To crown all, Christians must pray more fervently for national blessings. They must here be in earnest; and no time is to be lost. If Christians will thus act, and thus pray, their country may be saved. If they will not, it may be ruined.

Synod of Utica.—The following account of the proceedings of the Synod of Utica, at its late meeting in Potsdam, has been handed to us for publication. The resolutions in relation to Sabbath schools commend themselves to the prompt and zealous attention of the christian public: And the narrative of the state of religion within the bounds of the Synod, will, we trust, awaken the gratitude of the friends of the Redeemer, and excite them to greater efforts for the advancement of his cause. The importance of the subject must insure this interesting document an attentive perusal:—

For the Western Recorder.

The Synod of Utica held its annual meeting in the village of Potsdam, the 2d Thursday of September. Though not numerously attended, it was nevertheless a season of peculiar interest. Never, perhaps, at any former session, had so many churches occasion to speak of the great goodness of the Lord. The narrative of the state of religion shows that this pre-eminently has been a year of the right hand of the Most High.

By direction of Synod, the subjoined extracts from the minutes are sent you for publication.

The committee, on the subject of Sabbath schools made a report, which was adopted, and is as follows:—

"Whereas bible instruction in Sabbath schools has met with the decided approbation of the great Head of the Church, and is become a channel of communication, through which he is bestowing upon the world the richest blessings of his grace, and is obviously designed to be a most efficient means in accomplishing the great purposes of the gospel, and filling the world with the knowledge and the praise of God: Therefore,

"*Resolved,* That the Synod of Utica feel themselves bound to urge upon all the ministers in our connection, and that we who are now present pledge ourselves to adopt, the most decisive measures to promote Sabbath schools throughout our whole field of labour; and also to bend our energies more directly to the conversion of youth and children, by frequently preaching the gospel to this most hopeful portion of our congregations.

"*Resolved,* That we solemnly believe it to be the duty of all the members of the churches, to throw the whole weight of their influence and energies, as far as practicable, into the promotion of Sabbath schools, by personal conversation, visiting families, engaging as superintendents and teachers, or becoming members of the bible class, and encouraging their children, by studying with them the word of life.

"*Resolved,* That we earnestly reccommend the plan of operation which has been adopted by the "Sabbath School Teachers' Association of Oswego County," by which Sabbath school teachers of a county assume the responsibility of bringing the whole youthful population of the county under bible instruction, as far as practicable, and also devising the requisite means for securing this object."

Narrative of the State of Religion, within the Bounds of the Synod of Utica.

The last year has been a season of deep interest in our churches. Changes, great and auspicious, have taken place. While we have reason to deplore, with deep humiliation, many evils existing within our bounds; the remaining apathy of many professed followers of Christ; the profaneness, infidelity, and vices of various descriptions, which prevail to a lamentable extent, in some sections; we have also reason for rejoicing and thanksgiving to the great Head of the Church, for the copious showers of divine grace with which he has visited our Zion. Revivals of religion have been numerous and powerful. The friends of Jesus Christ have often been constrained to exclaim, "What hath God wrought!" Many a moral desert has been converted into a garden, and many in Israel have exchanged the voice of lamentation for shouts of thanksgiving and praise. Truly God has been glorified in the highest, while on earth, peace and good will to men has increased. If the event of one sinner's repentance awakens joy among the angels of God, then to what ecstacy has that joy swelled over the *thousands* of sinners who have this year given the grateful evidence of a conversion to God. It deserves to be recorded to the praise of divine grace, that within our bounds, and since our last solemn assembly as a Synod, many thousands give evidence that they have passed from death to life. In the cheering report of revivals which come to us from every quarter, we gather the gladdening assurance that the God of Zion is moving forward in the unobstructed majesty of his power to the fulfilment of his most gracious promises. Opposition has indeed been aroused. Yet the Almighty has travelled on in the greatness of his might, just as if no such resistance had been offered. If ever it was made manifest that God had chosen the weak things of this world—the trembling, distrustful, yet earnest efforts of his humble saints—to confound the mighty, this year that manifestation has been made peculiarly conspicuous.

The instrumentality employed in effecting these results, so auspicious to the church of God, has been substantially the same as that which was honoured with like results in the days of Paul and Peter. Prayer, importunate, fervent, and effectual, fastening on the immutable promises of the Lord, and proved sincere by correspondent effort, has held in the train of this instrumentality a prominent place.

Protracted meetings have been signally blessed. Thus the light of divine truth, with a glowing and concentrated and long continued intensity, has been brought to bear on the consciences of sinners, with an energy which no transient exhibition of it could produce. Such meetings, though not invariably followed with the desired results, have generally been attended with happy effects; sometimes with the mighty power of God. Whole congregations have been shaken as if by a rushing mighty wind, filling all the place where they were assembled.

We take pleasure in recognising the very obvious and delightful fact, that the instructions of the Sabbath School and Bible Class have been blessed abundantly. Thus has God set his own seal to these institutions, with a clearness which ought to silence gainsayers. On this subject many most interesting facts have occurred; facts worthy to be engraven on the heart of every lover of Zion; facts which should kindle in every Christian's soul the holy emulation to sustain, and multiply a thousand fold, these useful institutions.

Among the churches of St. Lawrence Presbytery, Potsdam & Governeur have shared most richly in the Spirit's influence. As these revivals are of quite recent date, it would be premature to form an estimate of their extent & power. Many other contiguous churches have shared also in the same grace of God. Watertown, Belville, Sacket's Harbour, Adams, Brownville, Le Roy, Orleans, Lowville, Martinsburgh, Turin, Denmark, and Leyden, within the bounds of Watertown Presbytery, have been refreshed from the Lord. Other places adjacent have been likewise visited. In most of these places, the work of the Lord has been very powerful. Oswego Presbytery has been no less favoured with revivals. Every town within its bounds, with only one or two exceptions, where the gospel is statedly preached, has been watered with refreshing showers of salvation. Among the places thus favoured are Camden, Florence, Volney, Oswego, New-Haven, Mexico, Richland, Sandy-Creek, and Hannibal. Within the limits of Oneida Presbytery, many congregations have been graciously visited during the past year. The Spirit of God has descended with power upon Utica, (1st, 2d, & 3d churches), Whitesboro, New-Hartford, Augusta, Trenton, Floyd, Boonville, Rome, Bridgewater, Fairfield, Vernon, Verona, Norway, and some other places. In the Presbytery of Otsego the showers of divine grace have descended upon Westford, Worcester, Fly & Oak-Creek, Maryland, Cooperstown, Hartwick, New-Lisbon, Milford, Butternutts, & Bowman's-Creek.

It deserves also to be recorded as an event auspicious to Zion, that the Bethel flag has been erected at Oswego, Sacket's Harbour, and Ogdensburgh, and provision has been made by the generosity of a single individual, to supply all the seamen on our borders with the word of God.

In these revivals God has shown himself no respecter of persons. Individuals of every age, condition and sentiment; the child, and the man of gray hairs; the orthodox sinner, and the open infidel, have been converted to God. Many have trembled before the power of those very truths which they before discredited. The Universalist has trembled at the view of eternal punishment; the Deist has felt the truth of divine revelation; the Atheist has been forced to acknowledge that there is a God in heaven. A considerable number of drunkards have been reclaimed, and give pleasing evidence of a regenerate mind. No such cases, however, are known to have occurred, except in connection with the principle and practice of total abstinence.

With this prospect of past mercies, the recollection of remaining desolations and sad deficiences stands closely and painfully associated. A few thousand souls; there is indeed joy in heaven at their conversion; and with that joy is commingled the songs of rejoicing from thousands on earth. But this picture has it shadows, as well as its light; its deep darkness, as well as its bright sun. There remain yet within our bounds some hundred thousand unreconciled to God, unfitted for the judgment, unclothed with salvation. And oh! how does this reflection turn back the voice of rejoicing, in strains of lamentation and woe! A few drunkards are reclaimed; we rejoice in it: Yet hundreds are drunkards still. A few skeptics are recovered; we thank God for it: But thousands remain in delusion. A few sinners are converted; earth and heaven rejoice at it: Yet multitudes are still in the gall of bitterness, & under the bonds of iniquity. Is this a time, then, for vain and indolent exultation? Surely not. Deep abasement befits us rather. In the providence of God, every thing is calling aloud for christian effort. There remains yet much land to be possessed, much work to be done, many trials to be endured. And the church must do it. We regard the wonderful works of God's grace as a demand for more vigorous action. Let us thank God, and take courage. There is a crisis forming in the church. If this vantage ground be maintained by persevering and prayerful effort, it will be well. But if Christians grow remiss, or give themselves up to premature and fruitless exultation, it will be such a mistake as shall turn victory to defeat. May that God, who has graven the name of Zion on the palms of his hands, bestow on his people the wisdom and zeal which the times so loudly demand, that so these streams of salvation may flow abroad like the waves of the sea.

The business being finished, Synod adjourned, to meet at Utica, in the 1st presbyterian church, on the 2d Tuesday of September next, at seven o'clock, P. M.

N. COE, *Stated Clerk.*

Yale College.—The annual commencement of Yale college was held in New-Haven, on the 13th inst. The visitors were unusually numerous, and many were obliged to leave the city, who were unable to find accommodations. The exercises were highly interesting. The influence of this college, it is said, was never greater than at the present time, and never have its friends taken so deep an interest in its prosperity. Chancellor Kent delivered the annual oration before the Phi Beta Kappa Society. "It was lucid, comprehensive, and eloquent; characterised by the various learning, the vigourous intellect, and the warm heart of its author." A copy of it has been obtained for publication.

The degree of A. B. was conferred on eighty young gentlemen; and the degree of A. M. on forty-one alumni of the institution.

A large meeting of the alumni was held in the evening after commencement, at which a plan for raising $100,000, for the erection of an additional building, and the increase of the funds of the college, was adopted. For this purpose, it was mentioned, several individuals had pledged different sums; from $100 to $5000; in the whole amounting to $23,000.

The commencement in this college is hereafter to be holden on the third Wednesday in August, annually.

The Christian Almanack, for 1832, has just been received at the Sunday School and Tract Depository, in this village, and is for sale on the usual terms. Its contents are very interesting, and comprise, among other things, the verse system for each day in the year, attached to the calendar pages. The attention of the christian public is particularly solicited in favour of this useful publication; and early orders are requested, as a second edition may be necessary to supply the demand.

Quarterly Christian Spectator.—Contents of No. 3, Vol. 3, for September:—

Review of the Works of President Edwards: Review of Hawes' Tribute to the Memory of the Pilgrims: Review of Memoirs of Howard: Review of Dyspepsy Forestalled or Resisted: Review of Outlines of Ecclesiastical History: Review of Derham's Physico Theology: Application of Common Sense to certain disputed Doctrines: Review of the Memoirs of Bruen: Review of Letters on Practical Subjects: Review of the Child's Book on the Soul: The Biblical Repertory on the Doctrine of Imputation.

A protracted meeting will be held in Winfield, on Wednesday the 5th of October. Clergymen and visiting brethren in the churches are requested to call at Judge Luce's, the lodgings of the Pastor, where places of entertainment will be assigned to them.

A protracted meeting will be held at Holland Patent, on Tuesday the 11th of October, to commence at 10 o'clock, A. M. Ministers and members of the churches in the vicinity are respectfully invited to attend.

Count *Leon,* whose arrival at Albany has been mentioned, has presented $100 to the German Benevolent Society in that city, for the benefit of needy German emigrants; and $100 to the catholic orphan asylum.

Mr. Noah Seaman, who lately died in Michigan, at the advanced age of one hundred years, was a native of Swansey, Mass. His eldest brother died at Rehoboth, Mass. at the age of one hundred and four. He was a preacher of the gospel, and occupied the pulpit until he had completed his hundredth year.

Rev. Mr. Brantley, of Philadelphia, editor of the Christian Index, has received the honorary degree of D. D. from Brown University. Such a thing, we believe, has been rather uncommon among the baptist brethren.

Several communications are stlll on file. The absence of the editor, the past week, must be our apology.

We have, however, one or two anonymous notices of revivals, which, of course, cannot be inserted. For all *matters of fact* which we publish, some responsible name must be lodged with us. The notices we here allude to are of an interesting character, and probably are not fictitious. However, the rule we have adopted, as to all matters of fact, is a good one; and we must abide by it. Matters of opinion, argument, or motive, are not necessarily subject to this rule.

Rev. DANIEL NEWELL, recently of the 3d presbyterian church in this village, was installed over the harmony congregational church in Winfield, N. Y. on the 22d inst. A most solemn and appropriate sermon was preached by Rev. S. C. Aikin, of the first church, from 2 Tim. iv, 2—"*Preach the word.*" Rev. H. H. Kellogg offered the installing prayer: Rev. H. Foote gave the hand of fellowship; Rev. Pindar Field gave the charge to the church and people: Rev. Mr. Barnes offered the concluding prayer. Worship continued through the afternoon and evening after the solemnities of the installation. The whole scene was like a solemn Sabbath, and we humbly trust was a rich antepast of glorious days to this church and people. The Spirit of God is with us in very deed, by his convicting, converting and saving energies.—*Comm.*

A protracted meeting will be held at Springfield, Otsego county, on Tuesday the 25th October, commencing at half past 10 o'clock, A.M. It is expected that Rev. Mr. Kirk and Dr. Lansing will be present.

O. HYDE, *Pastor of the Church.*

POLITICAL.

FOREIGN.

War between Holland & Belgium—Interference of the French—Termination of Hostilities—Affairs of Poland, &c.

By several arrivals at New-York, from England and France, during the last week, London dates to the 15th, and Paris dates to the 17th of August, have been received.

Holland & Belgium.—In consequence of the renewal of hostilities by the King of Belgium, King Leopold immediately claimed the assistance of France, pursuant to the guarantee of the powers which had acknowledged the independence of Belgium. The army of Holland, it is said, consisted of 140,000 men, while that of Belgium did not exceed 40,000. The French King convened his old ministry, a new one not having been yet appointed, and it was resolved to send an army forthwith to the assistance of Belgium. Accordingly, Gen. Girard, at the head of 40 or 50,000 men, accompanied by the Duke of Orleans, commenced his march, by different routes, to Brussels. A like appeal from King Leopold to Great-Britain, induced the British government to send a fleet to the Scheldt.

In the mean time, the Dutch troops attacked the Belgians; when the conduct of the latter was disgraceful. They fled on two several occasions, it is said, without firing a shot, throwing away their arms and other incumbrances to their flight, their officers setting the example; and the Dutch advanced within eight miles of Brussels. Leopold, it appears, behaved manfully, and in leaving Louvain, after the flight of his army, narrowly escaped being made prisoner by a regiment of Dutch cuirassiers. But for the arrival of the French troops at Brussels, there can be little reason to doubt that the Prince of Orange, who commanded the Dutch army, would have entered that city as a conqueror, and in less than fifteen days completed the conquest of Belgium.

On the approach of the French troops, however, the King of Holland yielded of necessity to the circumstances of the moment, and resolved to decline all further hostility against Belgium. His majesty declared to the French and English governments, that in commencing hostilities against Belgium, he had not the slightest wish to embroil himself with the great powers. He regarded the quarrel between him and the Belgian government as strictly confined to the two belligerents, and as not at all connected with the interests or intentions of the great powers; but as he was now assured that the continuance of hostilities by him was viewed with dissatisfaction by these powers, he, in accordance with his anxious desire to be on a friendly footing with the great powers, would discontinue hostilities, and withdraw his troops within the Dutch frontiers, as soon as he should receive intelligence that the French troops had actually entered Belgium; and that he would regard such entry of the French troops as an intimation of the adoption of the quarrel on the part of the Belgians by the great powers.

Accordingly, a convention was settled between the Prince of Orange and the French Gen. Balliard, by which the Dutch troops were to retire from Belgium, followed, as a matter of form, by a part of the French army. Six days would be necessary for them to regain the frontiers.

This result seems to put an end, at the least for the present, to any further apprehensions of war in that quarter. The King of Holland has had an opportunity to see, that the parties to the negociation intend to enforce the execution of their arrangements between him and Belgium; and he has also seen that France on the one side, and Great-Britain on the other, were very prompt in their measures to check his operations; and from the experiment, he will realise the necessity of abstaining from any attempt to disturb the peace of Europe.

The details of the above proceedings occupy many columns of the city papers; but the above summary comprises all the important facts.

France.—Encouraged at the opportunity afforded them of recovering their popularity, by their prompt interference in the affairs of Belgium, it appears that the old French ministry have resolved on endeavouring to continue in power; and it even appears probable that M. Casimir Perrier may be able to maintain his ground.

The answer of the Chamber of Deputies to the King's speech had been adopted, after many days debate. After alluding to the assistance rendered to Belgium, it speaks as follows of the affairs of Poland:—

"There is another sentiment which fills, which profoundly moves, all hearts; it is that which the fate of unhappy and heroic Poland inspires. France thanks your majesty for having tendered your mediation. The voice of your diplomacy cannot make itself heard too often, or with too much energy, in behalf of a people whose restoration to the rank of nations is desired so earnestly by all generous souls, and is demanded by the interests of France and by all the true friends of European civilisation."

During the debate on the answer to the speech, M. Perrier made the unwelcome and unexpected declaration, that France would not interfere in behalf of Poland, further than to negotiate.

M. Sebastiani, the minister of war, also defended the policy adopted by France in regard to Poland. The ministry, he said, had done all they could do for that country. They had offered their mediation. "What sort of assistance (he asked) could we send them? Is it cannon, ammunition, arms? Look at the map, and say by what road could we reach that country, without declaring war with Prussia, Austria, and the German confederacy. By raising 500,000 men, we did more for Poland, than if we had marched directly to her assistance, by keeping the armies of hostile powers on our frontiers. We thought we could not effect what the great Napoleon, at the head of 300,000 men, durst not attempt in 1812."

It appears, therefore, if the old ministry maintain their places, that Poland has little to hope from France.

A duel was fought on the 10th of August, betwen Gen. Sebastiani, the minister of war, and Gen. Lamarque, without injury to either of the parties.

Poland.—The affairs of Poland remain much in the same situation as they were at the date of the previous advices.

The Prussian State Gazette states, that an action took place on the 23d July, in which a Russian force, on its march from Pultusk to join Gen. Paskewitsch, was intercepted and defeated by the Polish Gen. Muhlberg.

The Warsaw Courier states, that the Russians are marching along the west bank of the Vistula; that the crisis approaches; and that in order to encourage the people to extraordinary exertions by their example, the Diet were to assemble on the ramparts to work upon the fortifications.

Accounts from Warsaw, to the 29th of July, state that the utmost harmony and union prevail in the city; that the most judicious military plans had been adopted; and that the most determined resistance would be made to the Russians. It is even added, that their inquietude was at an end, and that all fear had disappeared. It seems, however, that it would be impossible for the parties, for any considerable period, to avoid a general battle in the neighbourhood of Warsaw; and the consequences of such a battle are much to be feared. At the same time, the Russians have not heretofore been able to bring on a general battle, but in the most important engagements that have occurred, they have been the greatest losers, and they have lost more in reputation, than they have in men.—Should the Poles be able to withstand a general attack, and repulse them so near home, the consequences might be in the highest degree important to them.

Great-Britain.—Warm discussions had taken place in the House of Commons on the subject of the march of the French troops on Belgium; and the opposition seemed to take sides with the Dutch King. The reform bill was still under discussion.

Six Days later from Europe.—An arrival at New-York, on Friday last, brought London papers to the 21st of August.

The latest accounts from Warsaw are to the 4th of August, up to which time the Russians had made no impression on the Poles.

The Dutch had retired to Holland.

The answer of the French Chamber of Deputies to the King's speech, as prepared and advocated by M. Perrier, had been adopted, with some trifling alterations. This result is considered as a fresh guaranty of peace—peace to be maintained at the sacrifice of poor, deserted Poland.

The steamer Rothsay Castle had been wrecked off Pustin island, and of upwards of one hundred passengers, only twelve were saved.

The island of St. Michael's was taken from Don Miguel, by the troops of Donna Maria, queen of Portugal, on the 3d of August.

The English ministry were said to be divided on the subject of some alterations in the reform bill.

From Jamaica.—We learn, (says the New-York Advertiser), by letters from Jamaica, received yesterday via Norfolk, that the negroes on the principal estates in the parish of Manchester, had refused to work, and that the general feeling among the negroes throughout the island was that they were all to be free in October.

DOMESTIC.

City Bank Robbery.—It will be recollected that a considerable amount of the money stolen from the New-York city bank, was not recovered from Smith, the principal robber; a part of which consisted of Vermont bank notes, deposited in the bank by Messrs. S. & M. Allen. On Tuesday last, a man by the name of Parkinson, carver and gilder, who kept a shop in William street, and brother of the wife of Smith, called at Messrs. Allen's office, with about $300 in Vermont bills, for exchange, which were at once suspected to be a part of the notes that they had deposited in the city bank. Parkinson was arrested, and underwent a private examination. All the particulars have not transpired; but it is understood that $33,135 have been recovered from him, consisting of 500 doubloons, and $17,000 in bank bills, and some securities for monies loaned by him. The doubloons were found, according to his confession, concealed in a work bench in his shop, and the bank bills were ingeniously deposited in a jack-plain found on the same bench.

North Carolina Slaves.—Much excitement exists in North-Carolina, on account of the slaves. Reports of insurrectionary movements are daily in circulation. In one instance it was reported that Wilmington had been burnt; in another, that seventeen families had fallen victims; and the military have been repeatedly called out. The latest account, however, says that there had been no actual insurrection; but that it had been ascertained that an extensive plot had been formed in the several counties, for rising on the 4th of October; and that two of the conspirators had been tried and executed.

Cholera.—The ship Galaxy, Swift, which arrived at this port on the 8th inst. is the only vessel which has arrived from any port where the cholera prevailed. The Galaxy sailed from Cronstadt on the 8th July, only about two hours travel from St. Petersburgh. At these two places this dreadful disease prevailed. Since the arrival of this ship, our board of health have taken the most effectual means to prevent the introduction of the disease into this city. Capt. Gurrill, a most respectable ship master, belonging to the ship Heroine, of this port, who died at Cronstadt, was perfectly well the evening previous, was taken ill early in the morning, and died after an illness of about four hours. There appeared to be as much difference of opinion among the physicians, as to the cause and mode of treatment, as ever. The patient was siezed with the greatest convulsions, his skin continued dry and firmly attached to the bone, and he usually died in violent agonies.—*N. Y. Adv.*

An old Ship.—The ship Maria, belonging to Samuel Rodney, of New-Bedford, and now ready for another whaling voyage, is a curiosity. She was bought on the stocks, by Wm. Roache, in 1782, and is consequently forty-nine years old. She was the first ship that ever hoisted the American flag in London; has been almost in constant employ, and is able to perform three or four more voyages without repair.—*Boston Gazette.*

On the second Monday of this month, the superior court of Gwinnett county, Ga. commences its session, when ten white men will be indicted for the crime of residing within the limits of the Georgia charter, without taking the oath of allegiance. Penalty, not less than four years hard labour in the penitentiary. The following are their names:—J. A. Thompson, F. Thompson, Thomas Gann, J. F. Wheeler, J. J. Trott, S. A. Worcester, S. Mayes, E. Butler, A. Copeland, and Edward Delosier.—*Cherokee Phœnix.*

Among the officers on board the Blanche, British frigate, arrived at Quebec a short time since, is Ali Effendi, son of the Pacha of Egypt. This gentleman is one of several natives of Egypt who have been put on board of English ships of war, by the present enterprising Pacha of that country, to receive a naval education.

A. Hammond, Esq. near New-York, has cultivated figs for twenty years. The trees are easily raised and preserved over winter, are prolific, and the fruit is ripe in August.

THE VERSE-A-DAY SYSTEM.

JOHN XVII.

Tuesday, Sept. 27.—18. As thou hast sent me into the world, even so have I also sent them into the world.

Wednesday, Sept. 28.–19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Thursday, Sept. 29.—20. Neither pray I for these alone, but for them also which shall believe on me through their word.

Friday, Sept. 30.—21. That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

Saturday, Oct. 1.—22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Sunday, Oct. 2.—23. I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Monday, Oct. 3.—24. Father, I will that they also, whom thou hast given to me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

Tuesday, Oct. 4.–25. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

MARRIED,

In Marcellus, on the 8th inst. by Rev. Mr. Parsons, Mr. *John W. Hopkins,* of Prattsburgh, Steuben co. to Miss *Sophronia Bangs,* daughter of Mr. Wm. F. Bangs, of Marcellus.

In Sangerfield, on the 15th inst. by Rev. Mr. Lombard, Mr. *Frederick H. Hopkins,* of Prattsburgh, to Miss *Sophia Parker,* daughter of Mr. Wm. M. Parker, of Sangerfield.

At Perry, Genesee co. on the 15th inst. by Rev. Mr. Gridley, Mr. *Jason Lathrop,* merchant, of Albion, to Miss *Fanny Angeline Higgins,* daughter of Dr. Otis Higgins, of the former place.

DEATHS.

At Avon, Erie co. on the 6th inst. Col. *William Gardiner,* of Manlius, Onondaga co. aged 71.

At Geneva, on the 18th inst. *Peter A. Mower,* Esq. attorney at law, aged 27.

At Cherry-Valley, *Morgan L. Beardsley,* late teller of the Utica branch bank in Canandaigua, aged 26.

At Syracuse, on the 6th inst. very suddenly, Gen. *Jonas Mann,* aged about 60.

At Chelsea, England, on the 1st of July last, Mr. *Patrick Gibson,* aged 111. He had lived the last ninety-two years, without suffering the slightest illness. His diet consisted of salted beef and pork.

ONEIDA COUNTY LYCEUM.

Utica, Sept. 24, 1831.

At a meeting of the Directors of the Oneida County Lyceum, this day, Mr. HARVEY BLODGETT, of Whitesboro, was appointed Agent for the county, to organise Town Lyceums. The Board respectfully commend Mr. B. and the object of his agency, to the public consideration.

By order, G. S. WILSON, *Sec'ry.*

SYNOD OF GENEVA.

Notice is hereby given, that the Synod of Geneva will meet at the village of Homer, on the first Tuesday of October next, at 4 o'clock, P. M. The Stated Clerks of the Presbyteries are requested to be very particular in forwarding their statistical reports, and narratives of the state of religion.

TIMOTHY STOW, *Stated Clerk.*

Elbridge, Sept. 7, 1831.

The Treasurer of the Benevolent Association of the first Presbyterian Church and Society in Utica, acknowledges the receipt of $86.49, collected in September, 1831.

List of Letters received at the office of the Western Recorder, during the last week.

T. P. Morgan, R. G. Williams, J. N. Wright, C. J. Burt, B. Bristol, E. Barnes, S. E. Clement, G. Brayton.

SPIRITUAL SONGS.

A SUPPLY of the 2d edition of No. 1 of the Spiritual Songs, for sale, wholesale and retail, by
HASTINGS & TRACY.

☞ No. 2 will be out in the course of the week.
Sept. 27, 1831.

CHRISTIAN SPECTATOR.

THE September Number of the Quarterly Christian Spectator is ready for delivery, by
Sept. 27, 1831. HASTINGS & TRACY, Agents.

CHEAPER THAN EVER!

E. M. GILBERT has just returned from New-York, with his fall supply of Dry Goods, part of which he will sell at the following prices, for cash, viz:—

100 pieces light Calicoes, at 12 1-2 cents per yard.
90 do. dark Do. at 12 1-2 do. do.
60 do. very rich Do. at 18 3-4 do. do.
30 do. light colours Gros de Naps, at 56cts. do.
10 do. black Do. good article, 47cts. do.
5 do. blue black Do. at 47cts. do.
8 do. black Italian Lustring, at 69cts. do.
5 do. 4-4 do. Do. (a new article), 87 1-2cts.
20 do. 4-4 striped Ginghams, at 18 3-4cts. y'd.
40 dozen imitation Burrege Hdkfs. at 18 3-4cts. do.
6 do. Ladies Silk Hose, at 44cts. a pair.
20 do. do. Cotton Do. 18 3-4cts. do.
10 do. fancy open work Do. 31 cts. do.
10 do. Horse Gloves, at 18 3-4 cts. do.

The above articles will be sold at the prices named: Also, a large assortment of Merino Cloths, Circassians, Camblets, and Plaids, will be sold equally low, at the Cheap Store, No. 55, Genesee street, next door above Oneida Temperance House.
Utica, Sept. 19, 1831. 38w3

SHELL COMBS.

100 Large Shell Combs, a superior article:
40 doz. Side Do. do. do.
Just received, and will be sold at New-York prices.
Sept. 19, 1831. 38w3 E. M. GILBERT.

WHOLESALE OR RETAIL.

BARTON & BUTLER have just received their stock of FALL GOODS, which they offer at wholesale or retail, for cash or approved credit, at as low rates as can be purchased in Utica or elsewhere.
Utica, Sept. 12, 1831. 37

BROADCLOTHS.—Just received, a splendid lot of Broadcloths, which will be sold cheap, at No. 54, Genesee st. BARTON & BUTLER.
Utica, Sept. 12, 1831. 37

NEW GOODS.

I HAVE now received my Goods for the fall trade, consisting of Fancy, Staple and Millinery Articles; and for extent of variety (no idle boasting) they are not equalled in town, being the *largest* assortment, the *best* assortment, and the *cheapest* assortment, to be found any where. And in addition to my former trade, I have a first rate stock of Broadcloths, all new, and some fashionable colours for gentlemen's frock coats, (colours warranted.) SAMUEL THOMSON.
Utica, Sept. 12, 1831. 37w3

150 pieces MERINO CLOTHS and MERINO CIRCASSIANS: 300 Merino Long and Square SHAWLS, cheaper than any one else has them of the same quality: A new lot of CARPETS, Rugs, Mats, Piano and Table Covers, &c. &c. &c.
Sept. 12, 1831. [3w] SAMUEL THOMSON.

10,000 Yards STRAW TRIMMINGS, for sale by SAMUEL THOMSON.
Sept. 12, 1831. 37w3

SHAWLS—SHAWLS—SHAWLS.

JUST received the most splendid lot of Merino and Thibet Shawls ever offered in this market.
Sept. 6, 1831. BARTON & BUTLER.

ITALIAN LUSTRINGS, Gros de Naps, and Gros de Berlins, a great variety and very superior, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

MERINO CLOTHS—The most splendid and cheapest lot ever presented in this market, just received by BARTON & BUTLER.
Sept. 6, 1831. 36

AN APPRENTICE WANTED,

FOR the business of Shaving, cutting Hair, &c. who can come recommended for honesty, industry and sobriety. One from the country would be preferred.
Utica, August 22, 1831. (35) JAs. INGOLS.

MATTRESSES.

THE Subscriber has just received, and will keep for sale, at his *Carpet Warehouse,* a constant supply of pure Curled Hair MATTRESSES, warranted of the first quality. ROBERT SHEARMAN,
Utica, Aug. 23, 1831. (34w6) 62, Genesee st.

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of
O. MANCHESTER, 94, Genesee st.
August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by
August 16, 1831. (33) O. MANCHESTER.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools,* which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.
July 12, 1831. 28

IN CHANCERY.—Before the V. C. 5th Circuit.

John E. Dutton,
vs.
Nathan T. Green, Abner Loomis, Ira Hills, William H. Maynard, and George G. Spencer. } E. Allen, Sol'r.

IN pursuance of a decretal order of the court of chancery made in this cause, will be sold under the direction of the subscriber, at public auction, at the inn kept by Levi Hills, in the town of Vernon, Oneida county, on the twenty-seventh day of October next, at 12 o'clock, M. of that day, "All that certain piece of land, situated in Vernon aforesaid, being a part of lot number nine in Baschard's location, so called; bounded easterly by the road leading from Vernon-Centre to Rome; north on land owned by Abner Loomis and Elizabeth Hills; west on land formerly owned by Eliphas Bissell, and a highway leading from Vernon-Centre to the Seneca turnpike road; and south on land owned by David Tuttle and Eliphas Bissell." Dated September 12, 1831. CHAs. A. MANN, Master in Chancery.

POETRY AND MUSIC.

From Blackwood's Magazine.

HYMN OF THE MOUNTAIN CHRISTIAN.

BY MRS. HEMANS.

For the strength of the hills we bless thee,
  Our God, our father's God!
Thou hast made thy children mighty,
  By the touch of the mountain sod.
Thou hast fix'd our ark of refuge,
  Where the spoiler's foot ne'er trod;
For the strength of the hills we bless thee,
  Our God, our father's God!

We are watchers of a beacon
  Whose light must never die;
We are guardians of an altar
  Midst the silence of the sky;
The rocks yield founts of courage,
  Struck forth as by thy rod:
For the strength of the hills we bless thee,
  Our God, our father's God!

For the dark resounding heavens,
  Where the still small voice is heard,
For the strong pines of the forests,
  That by thy breath are stirr'd;
For the storm, on whose free pinions
  Thy Spirit walks abroad,
For the strength of the hills we bless thee,
  Our God, our father's God!

The royal eagle darteth
  On his quarry, from the heights,
And the stag, that knows no master,
  Seeks there his wild delights;
But we, for thy communion,
  Have sought the mountain sod;
For the strength of the hills we bless thee,
  Our God, our father's God!

The banner of the chieftain,
  Far, far below us waves;
The war-horse of the spearman
  Cannot reach our lofty caves:
Thy dark clouds wrap the threshold
  Of freedom's last abode;
For the strength of the hills we bless thee,
  Our God, our father's God!

For the shadow of thy presence,
  Round our camp of rock out-spread;
For the stern defiles of battle,
  Bearing record of the dead;
For the snows, and for the torrents,
  For the free heart's burial sod,
For the strength of the hills we bless thee,
  Our God, our father's God!

Abuses.—A writer in the Euterpeiad is exposing some of the abuses of church music to good purpose; such as the love of display among organists, choirs, and hired singers; and the rusticity and the unmusical croaking that exists among precentors, &c. The following is an extract:—

"Music is supposed to add to the energy or embellishment of the words; but when sung by persons who are indifferent to their meaning, how can the true expression be given to them; and how can they promote the object of sacred music? When the misanthrope sings with real warmth of affection on friendship; the coward with animated expression and enthusiasm on bravery; then I believe that an impious or worldly minded person will chant sacred music, with proper sensations of devotion."

This is sound common sense. But again—

"—— I cannot but congratulate Christians on the happy change that has already taken place. Instead of seeing choirs in our churches, where brandy and water are passed round before singing, and where oranges and candy are distributed, by trifling men to trifling women, we meet now frequently with a more cheering aspect. The singers are holy men. Their song is the hymn of the almighty King," &c.

Such things many a time have occurred in days that are past, even among New-England people. A long and doleful list might also be added. But we forbear. The writer throws out this excellent remark, which many a secularising wight would do well to remember:—

"I should regret to offend even the least of my fellow labourers in the musical profession, though I cannot sometimes avoid to rub in a sore place. It is sacred and secular music that I wish wholly to be separated. Whoever brings the rites of the church to the theatre, or theatrical levity to the church, is guilty of want of taste, judgment, and due reverence for religion."

Such a sentiment, inculcated by a paper which hesitates not to tolerate theatrical entertainments, will not be thought to savour of fanaticism. Is it not time, then, for *Christians* to look into this subject?

MISCELLANEOUS.

WHEAT.

The New-England Farmer contains an article from Mr. Doolittle, of Belchertown, in which the white flint wheat is recommended as most worthy of cultivation. He says that it is a native of Spain; was brought to this country as early as 1814; was first cultivated in New-Jersey; resists the hessian fly; is less liable to winter kill, or rust or shrink, than any other kind within his knowledge; and the quantity of the flour is equal, and the quality superior. He says:—

"My practice is to soak the seed twenty four hours, in strong brine, before sowing, and roll it in lime. When this mode has been adopted in preparing the seed, I have never found a head of smut among my wheat.

"The benefit in the use of lime on wheat, as a remedy against smut, has been fully shown by numerous experiments, which have uniformly proved effectual, the result of which is before the public. The mere statement of a single one, will show what they are; this is taken from "*Young's Annals;*" it has been copied into other publications. "Several distinct and equal portions of very smutty wheat were sown. The first, with no application to it, produced 377 smutty ears; the second, washed in pure water, produced 325 smutty ears; the third, *washed* in *lime* water, produced 43 ears; the fourth, *steeped* in lime water four hours, produced 12 smutty ears; the fifth, *soaked* in lime water twelve hours, produced six smutty ears; and the sixth, *soaked* in lime water twenty-four hours, had no smut among it." See New-England Farmer, for August 23, 1823, and Sept. 6, 1823, and for August 18, 1826, and from memoirs of the New-York Board of Agriculture, all proving the same effect from the use of lime. The application of a ley from wood ashes, and a wash of arsenic and salt mixture, has a similar effect upon smut as the use of lime.

It has been fully proved that this disease in wheat arises from the microscopic grains of black dust, which germinate and reproduce themselves. By the application of lime, as the salt mixture, the germinating principle is destroyed. Lime is also useful in supplying a deficiency in our soils for wheat culture. The soils of New-England, generally, says Judge Buel, "are primitive in their formation, and do not contain all the elements of this valuable grian; and this defect must be remedied by the application of something containing these elements."—Great difference of opinion exists as to the quantity which should be applied; and no doubt different soils require different quantities. A very little is useful; with less than a bushel of lime to the acre, including the preparation of the seed, I have this year raised a good crop, twenty bushels to the acre or more, (judging of what remains in the sheaf by what has been threshed), of excellent wheat, on old plain land, light loam soil, with no particular preparation, except the small one of lime and preparation of the seed, as above stated. This crop succeeded to a crop of corn and potatoes; the latter of which I find the best preparative for wheat, which also succeeds well a clover crop.—The soil should be fine, well pulverised, and sufficiently fertile at least to produce fifty bushels of corn to the acre. The *flint wheat* should be sown as early as the 20th of September; though I have known the crop to succeed, when sown as late as the 10th of October."

The raisers of wheat in this county, with whom we are best acquainted, entertain much the same opinion of the white flint wheat. It has for a rival, however, the "Virginia wheat," which was first introduced some twenty or twenty-five years ago, was liable to winter-kill, and became nearly extinct, but has now become acclimated, endures the winter well, and is in extensive use. The straw is short, thin and brittle, the heads short and heavy, with very little chaff. A bushel of it weighs from sixty to sixty-four pounds of superfine flour, of a better quality than any other among us, unless, as many good judges affirm, the white flint equals it. It ripens earlier than any other, and is seldom, if ever, injured by the fly except when its growth is retarded in the spring. It *has* yielded eighteen bushels to the acre, when sown on the last of October, but should be shown earlier. In a few instances, it has yielded at the rate of forty bushels to the acre. The average crop on new land, or on old land of a good quality and well prepared, is about twenty. We believe that on old land, the white flint is esteemed the most sure.

N. B.—Neither of these kinds will turn into chess, cockle, or any such thing, except when the farmer is slovenly.

* * *

From the Religious Messenger.

THE PEACH TREE.

No tree presents a more beautiful appearance to the eye than the peach tree, in full blossom. The richness and delicacy of the colours, united with the agreeable odour exhaled from the flowers, renders it an object of regard by all who take delight in the thousand manifestations of the goodness and benevolence of the Deity. Yet these flowers, pleasant as they are, both to the smell and the sight, contain no inconsiderable quantity of one of the most active and deadly poisons[*] that is known in the whole range either of nature or of art, and which can be separated from the blossom by a process not difficult to be performed. Ten drops of this liquid, undiluted, are amply sufficient to destroy the life of the most vigorous man, and its effects are as rapid as they are certain. It preserves also the agreeable fragrance of the natural flower, and the taste is sweet and pleasant to the palate; and although not intoxicating itself, (in the usual meaning of the word), it is often added to give flavour to those factitious beverages, which, under the names of *cordials, liqueurs, noyeaus, &c.*, have been invented to poison those who are too polite to become victims to the ordinary and vulgar potations of brandy and rum. Now suppose that fashion, or any other preposterous whim of folly, should attempt to introduce this article into general use. Is there a person of common sense who would admit, for a moment, that a man had a *right* to manufacture and sell it, either because the appetite of the public was depraved and demanded it, or that it was profitable business, and to be followed as necessary for the support of his family? And what would be thought of that farmer, who should so far pervert his most honourable occupation, as to rear peach trees for the sake of the blossoms, that a deadly poison might be extracted, and thus deprive the community of that fruit which a kind providence intended for preserving health and adding to the innocent gratification of his creatures? Yet in what essential particular would such conduct differ from that which is practised every day by thousands, who would fain be deemed *honest* and *honourable* men? The various grains intended for the sustenance of mankind, are as much perverted from their luwful use, by being converted to alcohol, as would the flowers of the peach tree in the case supposed. The product in each is equally a poison; the one as effectually destroying life as the other, and differing only in the rapidity of their operations, and *nothing at all in their certainty.* While one would be proscribed by the unanimous consent of the community, the use of the other is not merely defended, but the arguments of those who would persuade to its abandonment are resisted, upon the ground that such a result would be a surrender of the rights and privileges of a *freeman.* Alas, for the consistency of human reason!

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[*] Hydrocyanic, or prussic acid; an article, which, for two or three years, caused considerable excitement among the medical faculty, from its supposed efficacy in pulmonary consumption; but which, more recently, has deservedly fallen into disrepute and neglect.

CONJUGAL OBLIGATION.

No young man or woman should assume the vows of the marriage covenant, without a full and deliberate inquiry into all the principles it involves, and the duties it enjoins. In the heyday of youthful anticipation, this inquiry is too heedlessly neglected. But whoever is guilty of such unwise precipitancy, is preparing disappointment and grief, both for himself and his companion. It is a serious business, to form the most intimate and solemn union with a fellow-creature; a union whose bonds will lie upon them every day and every hour, and which can be terminated only when death lays one of the parties low in the grave. This covenant is assumed presumptuously, when the parties know not what they say, and whereof they affirm. It is a relation formed by the ordinance of God, and his word prescribes its duties. He cannot regard the transaction with favour, and make their union a mutual blessing in their future days, if they do not so far regard his directions, as to know what they are, and prepare themselves to assume the obligations with the utmost sincerity, and a cheerful intention of holding them in perpetual remembrance. They vow to each other love, respect, confidence, mutual support, kindness, and inviolable fidelity. Their vows are registered in heaven. His directions for their spirit and behaviour are written before them in the holy bible. If these are disregarded or infringed, the book of remembrance will contain dark items, which they will shudder to hear rehearsed when they stand together at his bar. A heedless inattention to the import of this covenant, in one party, is a flagrant injury to the other; while the offender plants thorns upon his own pillow, and forfeits the blessing of the Most High.

On the other hand, these bonds are not grievous, when they are well understood, duly weighed, and cheerfully assumed. They are silken chains, when mutual affection binds them on, and when discretion has counted the cost. The devotion and service are nothing but liberty and peace, when the contracting parties have cordially bound themselves together, with a full understanding of what the relation implies, and from their hearts, in the fear of God, have resolved to be faithful unto death.—*Education Reporter.*

* * *

THE OURANG OUTANGS.

Two animals of this species, (says a London paper), a male and female, have been brought to this country, and are now at the Egyptian hall, Piccadilly. One of them was captured in the island of Borneo, and the other was taken near the banks of the Gambia. The male is very nearly black; the colour of the female is a dull tawny. We think in height they are under three feet; but the position in which they place themselves renders it difficult to form an accurate judgment on this point. The female is very ill supplied with hair upon the body; but the head and arms are not deficient in that respect. Her face is exceedingly forbidding, protuberant, and her legs and thighs appear to be very weak. The head, neck, arms, and hands of the male, bear a more striking resemblance to those of the human form than is observable in the female. They feel much attachment to those by whom they are fed; they help themselves; and when they are about to sleep, they shake up their beds and draw a covering over them. They are only three years old, and will not attain their full growth until their twentieth year. They are fed like children at that age, on bread and milk, animal food, &c. They appear at present very weak and sickly, having suffered much on the voyage. The first time they were placed together, they ran and embraced each other exactly as children would have done.

* * *

INDUSTRY.

Man must have occupation, or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The world does not contain a briar or a thorn which divine mercy could have spared. We are happier with the sterility which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toil that fatigues them. That toil is a thousand times rewarded by the pleasure which it bestows. Its enjoyments are peculiar. No wealth can purchase them; no indolence can taste them. They flow only from the exertions which they repay.

* * *

TRUE DIGNITY.

Little minds endeavour to support a consequence by distance and hauteur. But this is a mistake. True dignity arises from condescension, and is supported by noble actions. Superciliousness is almost a certain mark of low birth and ill breeding. People who have just emerged into greatness, think it necessary to maintain their superiority by a proud look and a high stomach. The consequence is, generally, hatred and contempt. In fact, this proud, high-bearing reserve, is a great crime.

* * *

PARIS GAMING HOUSES.

The number of these licensed *enfers* is seven, viz. four in the Palais Royal, one in the Rue Marivaux, Frascati, and the Creole. They contain seventeen tables for play, and one hundred and fifty *employers*, exclusive of spices, flat-catchers, and decoy-ducks.—The administration of these infernal regions pay annually to the city of Paris, six millions fifty-five thousand and one hundred francs, for the exclusive privilege of ruining twenty or thirty thousand families every year. The city has, moreover, a certain per centage upon three-fourths of the profits.

* * *

Those who quit their proper character to assume what does not belong to them, are, for the greater part, ignorant both of the character they leave, and of the character they assume.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.	
City Banks	par
Except Franklin	broken
Long-Island Bank	par
Dutchess County	par
Lansingburgh	par
Bank of Albany*	1-4
Albany State Bank*	do
Other Albany Banks*	do
Newburgh*	do
Orange County	do
Catskill	do
Farmer's, Troy*	do
Other Troy Banks	do
Saratoga County	do
Mohawk	do
Utica	1-2
Geneva	do
Auburn	do
Ontario	do
Central	do
Chenango	do
Ithaca	do
Ogdensburgh	do
Jefferson County	do
Wayne County	do
Rochester	do
Monroe County	do
Livingston County	do
Middle District	broken
Columbia, Hudson	do
Greene County	do
Washington & Warren	do
Plattsburgh	do
Niagara	do
J. Barker's Exchange	do
Maine.	
Bath	1-2
Waterville	do
Castine	broken
Wiscasset	do
Kennebeck	do
Passamaquoddy	do
Hallowell & Augusta	do
All others	3-4
New-Hampshire.	
Banks of this state	3-8
Vermont.	
Banks of this state	3-8
Massachusetts.	
Berkshire Bank	broken
Essex, Salem	do
Farmer's, Belchertown	do
All others	3-8
Connecticut.	
Norwich Bank	par
Eagle, New-Haven	broken
Derby	do
All others	1-4
Rhode-Island.	
Pawtucket	broken
All others	3-8
New-Jersey.	
State, Newark	par
Do. Elizabethtown	do
Do. New-Brunswick	do
Newark Ins. Comp'y	par
Trenton Banking Co.	do
Rathway Far. & Mec.	do
Salem Banking Co.	1 1-2
Monmouth	broken
Franklin	do
Hoboken	do
Paterson	do
Protection & Lombard	do
Jersey City,	do
State, Trenton	do
All others	1-2 a 3-8
Pennsylvania.	
Philadelphia Banks	1-4
York	1-2
Chester County	3-8
Delaware County	do
Reading	do
Pittsburgh	1
Gettysburgh	do
Chambersburgh	do
Carlisle	do
Lancaster	do
Greensburgh	do
Brownville	do
Silver-Lake	50
Others uncertain or broken	
Delaware.	
Banks of this state	1-2
Maryland.	
Baltimore Banks	3-8
Somerset & Worc.	broken
Cumberland	do
Princess Ann	do
Elkton	do
All others	3-4 a 1
Dist. Columbia.	
Bank of Columbia	uncer.
Alexandria Merch.	broken
Franklin	do
All others	3-4
Virginia.	
Banks of this state	3-4 a 1
N. & S. Carolina.	
Banks of these states	1 a 2
Georgia.	
Banks of this state	2 a 3
Ohio.	
Chilicothe	4a5
Marietta	do
Steubenville	do
Farmers & Mechanics	do
New-Lancaster	do
St. Clairsville	do
Mount-Pleasant	do
Western Reserve	do
Columbus	do
Others uncertain or broken	
Miscellaneous.	
New-Orleans Banks	3
Michigan	1
Detroit	broken
Upper-Canada, York	3
Kingston	broken
Quebec	3
Montreal	2

* Bills of these Banks, $20 and upwards, par.

SPIRIT OF THE PILGRIMS.

PIERCE & PARKER, No. 9, Cornhill, (late Market street), Boston, continue to publish by subscription, a Periodical Work, entitled THE SPIRIT OF THE PILGRIMS.

This work is designed to defend, explain, and promote that system of religion which was planted on this soil by the first settlers of this country, and to cherish all those great and beneficent institutions which they left as an invaluable legacy to their descendants.

The following recommendation of the Spirit of the Pilgrims was given when the publication was originally proposed:—

"The undersigned have been made acquainted with the design, here announced, of commencing a new religious magazine in Boston, and possess the means of forming a satisfactory judgment as to the spirit and ability with which it will be conducted. We cordially recommend it to the patronage of our friends and brethren universally; and especially to the ministers and churches of New-England. The exigencies of the present time require that those who hold substantially the same system of religion with the Pilgrims, should be at the pains of making their real principles known through the medium of the press.

"William Jenks, Samuel Hubbard, John Codman, Justin Edwards, James P. Chaplin, Moses Stuart, John Tappan, Bennett Tyler, Warren Fay, Sylvester Holmes, Elias Cornelius, Eben'r Porter, Sam'l T. Armstrong, Richard H. Dana, Lyman Beecher, William Hilliard, Heman Humphrey, Jeremiah Evarts, Samuel Osgood, Pliny Cutler, B. B. Wisner, Samuel Green, Leonard Woods, Henry Hill, Samuel Farrar, Nathaniel Hewitt, Bradford Sumner, Norman Seaver, Edward Beecher, Joy H. Fairchild, John C. Proctor, William Reed."

The following opinion respecting this work was expressed by a committee of the Pastoral Association, (a body embracing all the evangelical Congregational and Presbyterian Ministers of Massachusetts, with several from other states), at their annual meeting in Boston, June, 1830:—

"The Committee, to whom was referred a communication respecting the Spirit of the Pilgrims, express it as their decided conviction, that a work of such a character as this publication has sustained, is at this time exceedingly important, not only in this region, but in other sections of this commonwealth. They consider it as having been thus far conducted with an ability highly creditable, both to the editor and publishing committee, and that renders it specially valuable, not only to the theologiau, but to the more intelligent part of the christian community. The Committee are unanimous in their testimony to the value of the work, as one evincing laborious and original research, and as furnishing a luminous and powerful defence of the faith once delivered to the saints. They would recommend it to the patronage of all the evangelical ministers of the state, as a work, the unembarrassed support of which should be regarded as the common interest of the churches."

At a meeting of the New-Hampshire General Association, holden at Portsmouth, Sept. 9, 1830, it was

Resolved, That we view with lively interest the great object for which the Spirit of the Pilgrims was established; and believing that the work has been well sustained, we cheerfully recommend it to the perusal and patronage of all in our connection.

Attest, JACOB SCALES, *Scribe.*

TERMS.

The Spirit of the Pilgrims is published in monthly numbers of 60 pages each; making a volume annually of 720 pages. The price is *Three Dollars* a year, payable in advance; every 7th copy gratis, and a liberal allowance to agents who take a large number of copies. The terms we consider as very favourable; and probably, all things taken into consideration, *there is not a cheaper periodical published in this country.*

☞ In order to insure a greater circulation for the Spirit of the Pilgrims, the Publishers have been induced to offer *to pay the postage upon every copy that may be sent by mail;* thus bringing the work to every subscriber's door at as low a rate as it is circulated in Boston.

All letters and communications relating to the literary concerns of the work, should be addressed to the editor, to the care of the publishers. All other letters may be directed to the publishers, *post paid.* Subscriptions received by them, or any of the agents whose names are given upon the cover of the work.

Boston, Sept. 12, 1831. 37

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.	
Pot, 100lbs.	$5 20a5 25
Pearl do.	5 40a5 45
Candles.	
Mould	9a10
Dipped	9a
Clover-Seed.	
Per lb.	a11
Coffee.	
Havana	11a12
Java	12a13
Cotton.	
Upland	8a10
Louisiana	10a12
Alabama	9a12
Feathers.	
Live American	34a36
Fish.	
Dry cod, cwt.	2 50a2 62
Scale	1 50a1 62
Pickled, bbl.	3 75a4 00
Mackarel, No. 1	6 75a7 00
Shad, Con. mess	9 25a9 50
Herring	2 50a2 62
Flax.	
American, lb.	7a8
Flour & Meal.	
N.Y. super. bbl.	5 25a5 37
Western (canal)	5 62a5 81
Rye flour	3 75a3 87
Indian meal	3 62a3 75
Grain.	
Wheat, northern	1 06a1 12
—— western	1 12a1 16
Rye	78a80
Corn, north yellow	74a75
Oats	38a40
Barley	80a
Beans, 7 bushels	7 00a8 00
Hides.	
La Plata, lb.	15a16
S. A. horse, piece	1 50a1 60
Hops.	
First sort, lb.	8a9
Lumber.	
Boards, p. M.	15 00a16 00
Plank, pine,	25 00a30 00
Scantling, pine	15 00a16 00
Do oak	20 00a25 00
Shingles, bundle	2 50a3 50
Oak timber, sq. ft.	20a25
Hoops, per M.	35 00a36 00
Staves, pipe	48 00a50 00
—— hhd.	35 00a36 00
—— bbl.	28 00a30 00
Leather.	
Sole, oak tanned, lb.	20a25
—— hemlock	18a22
Dressed up. side	1 75a2 67
Undressed do.	1 50a2 25
Molasses.	
New-Orleans, gal.	28a30
Oil.	
Whale, gal.	34a35
Sperm, summer	65a67
—— winter	80a85
Linseed,	83a85
Provisions.	
Beef, mess, bbl.	8 75a9 50
—— prime	5 62a6 25
Pork, mess	14 12a
—— prime	10 87a
Hams, north. lb.	10a11
Butter, N.Y. dairy	12a15
Hog's Lard	8a9
Cheese	6a8
Rice.	
Prime, 100lbs.	3 12a3 25
Salt.	
Turks-Island, bush.	45a46
Liverpool ground	38a40
Sugar.	
Havana, white, lb.	9a12
—— brown	6a8
New-Orleans	6a7
Loaf	17a19
Lump	15a16
Tallow.	
American, lb.	6a7
Teas.	
Bohea, lb.	40a45
Souchong	56a75
Hyson-skin	55a80
Young-Hyson	88a1 20
Hyson	90a1 20
Gunpowder	1 10a1 50
Imperial	1 10a1 44
Tobacco.	
Richmond, lb.	3a6
Cuba	14a25
Wines.	
Madeira, gal.	1 25a3 50
Port	80a1 75
Teneriffe, L.P.	90a1 25
Wool.	
Merino, Am. fl. lb.	50a75
—— pulled	45a50
Common	35a40
Spinning	33a40
American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysteries, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.